Record of Christian Work

East Northfield, Massachusetts.

VOL. 44. JULY, 1925. NO. 7.

Then said he to them, Go the whole world over, and proclaim the gospel to all mankind! He who believes and is baptized shall be saved, but he who disbelieves will be condemned.

—*Mark 16. 15, 16* (Weymouth).

RELIGIOUS THOUGHT AND ACTIVITY.

Four lepers have been discharged from the National Leprosarium in Carville, Louisiana, as cured as a result of the new treatment, which includes the use of chaulmoogra oil.

Dr. S. M. Zwemer is making an effort to raise at least $10,000 for the erection of a **Protestant church building at Bagdad,** Mesopotamia. Missionaries of the Reformed church are at work there, but they have as yet no building of their own for religious services.

In the Yearbook of the Congregational Women's Missionary Society of Northern California **the term "missionary"** scarcely appears except in the names of societies. There is no East or West, no Home or Foreign, but all interests are united. Thus, under the heading "Social Welfare" there are references to Brousa, Lintsing, Talladega and Fort Bidwell.

Summer Christmas trees are increasing in number. The idea is to collect gifts to send to foreign fields so that they shall be in plenty of time for Christmas over there. Trees can be organized by the mission society of the church, or by the Sunday school. A list of the most acceptable articles can be obtained from any of the mission boards.

The finest Y. M. C. A. building for Negroes in the world is said to be the one recently opened in Detroit, Mich., which has a colored population of 60,000. Built at a cost of $500,000, it contains all the modern Association facilities,—swimming pool, gymnasium, social rooms, club rooms, dining room, dormitory, and class rooms for educational classes which help prepare young men for the work for which they are best fitted.

A recent **Call to the Baptist Brotherhood around the World** issued by the executive committee of the Baptist World Alliance puts emphasis upon four vital factors:

Prayer, united prayer "by all our people for all our people to go afield with the Spirit's enduring power to win men to Christ";

Passion, kinship to Christ in spiritual passion for lost souls everywhere;

Organization to win in the widest way:

Preaching and teaching an evangelistic gospel in the Holy Spirit's power. "Nothing will save a lost world but Christ, and him crucified."

The famous Grace Episcopal Church, New York, had the distinction on Easter Sunday of inaugurating the largest **chime of bells** in that city, and what is said to be the most costly set in the world. For nearly a year these twenty huge bronze bells have been in process of manufacture at the foundry of the Meneely Bell Co. in Troy, N. Y., and it took several weeks to properly install them in the belfry spire.

Each bell is the gift of one or more individuals, the inscriptions bearing the names of those in whose memory they are dedicated.

The papers say an elaborate carillon has just been finished in England for the Park Avenue Baptist Church, New York.

Another striking case of the value of **the radio in church work** comes from North Dakota.

The First Presbyterian Church of Fargo has been using the radio for more than two years with wonderful success. So far as experience goes, it has helped attendance rather than cut it down, says the minister, Rev. D. T. Robertson. He has heard from many Roman Catholic families who listen in every Sunday morning, also from Jews, and "I could not attempt to tell how many shut-ins and bedridden people scattered throughout the city and country in North and South Dakota, and Minnesota points.

"One of our women who has been shut in for 30 years, and never in that time heard a sermon, now gets the service regularly, as does another who has heard no service for 17 years, and numerous others for shorter periods.

"Our situation is perhaps different than many others, as we are in a state where there are many unoccupied fields. Then, too, there are numerous communities where there is no English-speaking service. The few English-speaking people are now gathering around radio receivers and getting the service every Sunday morning in the year. They gather in schoolhouses in some communities, in store buildings in others, and in numerous homes in more than 50 communities where they could get no service in any other way.

"Many write us asking for copies of our hymnbook, and they unite with us in the singing, in the responsive reading, and join with us in the Lord's prayer.

"Many write us or call us up, telling us that on account of deafness they are unable to hear in the church services, but that with the use of ear phones they get every word and enjoy the music.

"There never has been such a Godsend to the sick, shut-ins and hard of hearing as the radio."

A Christian Mother's Will.

Worth more than all her personal belongings, says the "Literary Digest," was the compact of love, piety, faith, and common sense which a New York woman left her family. Like all the great things of life, the message is simple, and valuable enough as an item of interest to the public at large to find space in the newspapers. The letter was written by Mrs. Lydia Harding Hammond, widow of the Rev. John Dennis Hammond, a Methodist minister, to be read by the children after her death. It runs as follows:

"Dear Children,—I've just made my will, and this is to tell you what I want done with my little personal belongings. Don't keep anything just because it was mine! They are just things, and worn and shabby at that: love doesn't need such things for remembrance.

"Most of my books are old, and many of them I haven't looked into for years. I have loved and kept them because they have enlarged my life. Henry is to have them, and my Bible, typewriter and Verdun vase.

"I won't be separated from any of you, dear children. I'll just be closer to God, and will understand better the ways in which prayers and faith can open ways through which God can help you, and I'll be able at least to love you with all my heart and without anything in that love that will make you feel as if I wanted to control you or bother you.

"Bury my body as cheaply as you can, and forget it! Don't wear mourning, unless, of course, 'Lynx' wants to. And think of me as alive, alive beyond your farthest thought, and near, and loving you, and well at last, far as the winds of heaven and learning more and more the things I want to know, and growing more toward what God wants me to become.

"I think, maybe, John will have our home ready when I come, and we'll have a real home at last.

"Love one another! Hold fast to that whether you understand one another or not, and remember nothing really matters except being kind to one another and to all the world as far as you can reach!

"Your Lovingest Mother."

"Such faith as this Methodist minister's wife displays," says the Boston "Globe," "is the best evidence of those things this woman believed. She lived them, and her faith revealed through her will shines like a star. Here in very truth is the victory that overcometh the world, the life eternal lived now in the midst of time." Says the New York "Sun":

A Summer Christmas Tree party in a Michigan church. (By courtesy of "Missions.") See page 433.

"We prefer to accept this letter as more nearly revealing the spirit which today generally animates and inspires American family life than to join those who see in occasional records of domestic discord, parental inattention and filial neglect true indexes of the national character. The beauty of faith, and of hope, and of unselfish devotion its simple phrases record are found in countless households from the Atlantic to the Pacific, from the Lakes to the Gulf. The power to set forth the sentiments of loyalty and virtue as Mrs. Hammond set them forth is possessed by few, and this gives to her letter a unique and universal value."

From Presbyterian Annual Reports.

HOME.

The Board of National Missions of the Presbyterian Church, U. S. A., which represents the consolidation of seven Presbyterian agencies for mission work in the homeland, has just completed its first year of unified operation. In its report to the General Assembly it defines its field of work as any part of America and any phase of American life in which the local forces unaided are unable to accomplish the fulfilment of the Christian ideal. The missionary enterprise deals exclusively with retarded, under-developed, handicapped, or antagonistic communities and groups. America will not be a Christian nation, the report goes on to say, so long as there is anywhere within her bounds a community without the gospel; a church necessary to the kingdom unable to support itself adequately, and to develop a program as broad in its implications as life itself; a race or class alien to America and Christian thought and feeling; unrealized opportunities for aggressive Christian work, for helpful neighborliness, for healthy community development; any trace remaining of narrow, selfish denominationalism.

Geographically the field includes each of forty-eight states, Alaska, Cuba, Porto Rico, Santo Domingo, with a little of Canada. It is estimated that Presbyterian National Mission agencies touch not less than ten million of a possible 115,000,000 people included within its area of work. Work is being conducted in 8000 communities, and over one-third of all Presbyterian churches are aided. One hospital last year treated nearly fifty thousand patients, and there are individual neighborhood houses with an aggregate weekly attendance of from five to ten thousand. Beside, in many places missionaries are touching a constantly moving tide of population, as in the lumber and oil camps, the canneries, and especially along the Mexican border.

The list of populations reached includes European immigrants of 22 different language groups, Asiatic immigrants of eight different language groups, Spanish-speaking people in the Southwest, American Indians using 26 languages and dialects, Alaskan Indians and other native races in southern and central Alaska, Eskimos, migrant workers, Mormons, Jews, Negroes, Southern mountaineers, Cubans, Porto Ricans, Santo

Domingans, and English-speaking white stock presenting many diverse groups according to occupation and environment.

The report shows extraordinary activity on the part of the women's missionary organizations of the churches. There are 5946 local women's societies, with a combined membership of 239,084, organized for study, prayer, and service for national and foreign missions.

Foreign.

The annual report of the Presbyterian Board of Foreign Missions shows the work to be more encouraging than ever before and the contributions for it more than in any previous year in the history of the church except one when a large deficit was raised.

The total contributions for the year were $4,430,028. This includes $2,189,306 from churches, $1,357,438 from women's and young people's societies, $178,743 from Sunday schools, $393,032 from individuals, and $311,507 from legacies. The net income from securities and cash deposits was $133,909. Other credits, including foreign exchange, receipts and savings on the mission fields, etc., brought the total credits up to $4,670,299. After paying $28,697, the balance of the deficit left over from the previous year, there was $4,641,601 available for the work of the missions and for administration and promotion purposes. When the books were closed March 31 there remained a balance of $21,685 after paying all guaranteed appropriations.

Of the total budget asked by the General Assembly for the Board, the women's and young people's societies assumed $1,344,000. They went over the top and raised $1,346,134. This showed their continued interest in the work which the church is carrying on, and their loyalty to the missionaries and to their own church.

Twenty years ago the total receipts of the Board were only a little over $1,000,000. The $2,000,000 mark was passed 10 years later; the $3,000,000 mark 6 years after that; and the $4,000,000 mark the following year.

There are 1589 missionaries, men and women, conducting evangelistic, educational, medical, industrial and social service work. The Presbyterian Board was organized in 1837, when the annual contributions amounted to only about $45,000, and there were few missionaries. During the past year 85 missionaries have died, or have been retired because of age, sickness, or other reasons. 74 new missionaries have been added, making 11 the net loss in the force. Lack of funds prevents a satisfactory increase in the number of missionaries, but there are many young people of high qualifications who are preparing for service abroad. The Candidate Department of the Board is in correspondence with 560 young men and 750 young women who have the matter under consideration. 280 have applied for appointment in the near future. As the work demands well equipped young people, they are required to have a college diploma or an equivalent, and in the case of those who enter specialized work, to have technical training in addition.

The extent of the work done by Presbyterian missionaries may be briefly summarized in the following statistics:

Groups of missionaries are living in 161 stations and are supervising the work conducted in 3126 out-stations. There is a national force of workers in the various countries of 9249 men and women. There are 1364 organized churches, and 5248 other places where Christian work is being carried on. The whole number of church members is 220,990, of whom 20,011 were added during the year. There are 164,598 persons in training for church membership. Sunday schools number 4591, with 344,663 enrolled students. The church conducts 2605 schools of various kinds ranging from kindergarten to university and technical schools. The total number of students is 120,129. Seven printing establishments the past year turned out 192,844,835 pages of Christian literature. 84 hospitals and 113 dispensaries cared for 42,186 hospital in-patients, treating 373,127 dispensary patients.

The problems which the missionaries and the Board are facing are chiefly due to the success of the work. The growth of the church, the demands for modern education, and the desire for physical healing, demand a larger force of missionaries than the Board has been able to appoint. As in all lines of human action today, nations are insisting on self-determination and self-con-

trol. This applies to church work, education and medical institutions as well as to governmental affairs. It requires a great deal of wisdom and tact to see that responsibility is turned over by the missionaries to the national leaders at the proper time, so that there shall be harmony between the workers, and the work shall go forward rather than backward.

BETTER SUNDAY SCHOOLS.

A recent issue of "Education" advances a proposition for **a three-hour Sunday school session every Sunday afternoon,** conducted along the lines of the secular school, with a relatively small number of far better trained teachers in charge. The evangelistic side of the instruction by this plan could be looked after by the ablest workers in the church, reaching all of the members of schools. In such Sunday schools the studying necessary would be done in school and with the powerful incentive that all the other pupils were studying at the same time. Thus the present difficulty of getting the children to study their lessons would be done away with, to the great relief of all concerned. Sundays so spent would no longer be the bugbear they often have been in the past.

If the Sunday school were organized and conducted as it should be, the state might be induced to make attendance on it compulsory for all children except those whose parents reported themselves as "conscientious objectors." The nation's leaders see the dire need of this education, and could persuade the country of the absolute necessity of securing it. "But we may be sure the state will never make compulsory attendance on so inferior an institution as the present day Sunday school.

"The obligation to improve religious education should weigh heavily on the consciences of leaders of the Protestant churches. Both the future of the country and the future of the church itself depend on prompt and wise action."

A plan was inaugurated last fall by the Rev. William J. Johnstone, D. D., pastor of Knox Presbyterian Church, St. Paul, Minn., in which he brought home, not only to the teachers themselves, but to the scholars and to the congregation, **the value of the vital work for the church and the nation** which the Sunday school teachers are doing.

Dr. Johnstone referred to the sacrificing efforts of the Sunday school teachers. So many people, even in the church itself, are not aware of what the teachers are actually doing to help the church. Having presented this thought, he asked the fifty Sunday school teachers and officers, who were all gathered in front pews, to stand and repeat the following pledge:

"Trusting in the Lord Jesus Christ for guidance and strength, and for the upbuilding of the kingdom of God and for the welfare of our country, we, the officers and teachers, renew our pledge of devotion and service to the Knox Presbyterian Sunday School, and we will endeavor, so far as possible, to be faithful in the performance of the duties of our respective offices and as teachers in the various departments."

Then Dr. Johnstone asked the congregation to stand and repeat this pledge:

"We, the members of this church and congregation, recognizing the devotion of the Sunday school teachers and officers, their splendid service in teaching the Word of God and their value to the welfare of our country, do hereby pledge our sympathetic coöperation and support in every way, especially in assisting our children in their study of the lesson, and by seeing that they are regular in their attendance."

Once a year this ceremony will be held in Knox Church, and every two months all new teachers will be formally received into the teaching body in the same way that members are received into the church.

OTHER LANDS.

The Bible is now a compulsory subject for all candidates in the preliminary and final B. A. examinations of **Calcutta University.** The following questions set at a recent examination prove that no merely superficial knowledge will suffice:

"Give in your own words an account of the betrayal, trial, and crucifixion of Christ";

"Give a general idea of the teachings inculcated by St. Paul."

One candidate came to one of the C. M. S. women missionaries in Calcutta to bor-

row a Bengali Testament. On returning the book he said that he had read the whole of it and had come to the conclusion that Jesus was more than man. He asked for further teaching.

Visiting Russian Peasants.

One Sunday morning after a meeting in a village on the Russian and Polish border we walked to the next village to see how the people there were spending Sunday morning, and to preach the gospel there. It was a village of some size, but it had not even a Greek Orthodox church. There was no church, no school, nothing except the homes of the peasants.

We found the people sitting on the grass in front of their homes, talking and killing time. On Sunday morning! From house to house we went speaking to the people of salvation through Jesus Christ, and gave out Gospels, which they receive most gratefully. They had never seen a missionary. In their homes were no religious books. They had no reading matter: some had not seen a newspaper for a year.

That is the condition in which one finds many villages. The people are truly living in darkness, in the shadow of death. They are like pure heathen, although members of the Greek Orthodox Church. In the homes in this village I saw ikons, and on special feast days the people attended the Greek Orthodox church some distance away. But they were ignorant of the gospel.

The poverty of the peasants in that section is extreme. They are in a most pitiable condition. One man told me that nearly all he gets from his farm has to go for taxes: so little is left for himself that he can just keep his family from starvation. Their homes were of the poorest type. The home shown in the picture housed two families.

When we spoke with the people they all agreed they needed salvation. Tears came into their eyes, and they acknowledged they were sinners. They said it would be the only comfort they had if they could get deliverance from the burden of their sins. They asked eager questions as we spoke the gospel to them. Some came to our meeting in the next village that afternoon, and we believe God opened some hearts to the gospel.—"Russian and Slavonic Monthly."

A NURSERY OF GREAT SPIRITS.

Strathbogie in Aberdeenshire, the home of the Clan Gordon, is but a little corner, some twelve miles long by about two miles broad, with a sparse population of five thousand. But here sprang into life's activities William Milne, James Legge, George Macdonald the novelist, Duncan Matheson the evangelist, Mackay of Uganda, Elmslie the fervent preacher and professor of Hebrew, Robertson Nicoll the editor, and Robertson Smith, scholar of unique learning.

So named in derision, the "Missionar Kirk" of Huntly turned the jeer into a glory because of the strong men who went forth from the membership into the foreign field.

At the close of the 18th century, when the church was formed, Huntly lay truly at the back of beyond. We are told that it did not even have a stage coach plying to it then, and that the first turnpike road was laid down in 1804. Meal and merchandise were carried on the backs of horses led with halters in single file. Except during a transient prosperity of the bleaching trade, the whole district was poor and life must have been hard. In manse and cottar's house wheaten bread was a rare luxury, and butcher's meat was set on the table for the Sunday dinner only. The people endured hardness and developed the native grit of character within them.

We cannot but honor the founders of the Missionar Kirk for their breadth of mind and their fervent zeal on behalf of the gospel. They came out of the local Antiburgher Church because among other things it condemned them for worshiping along with members of other denominations! The minister, the Rev. George Cowie, who led the secession, was no slack servant of the kingdom. He traveled long distances to preach, he maintained an oversight of twelve Sunday schools staffed by his own young men, he kept in touch with the many Praying Societies connected with his congregation but scattered over a wide and often moorland area. Never could the accusation be urged against him that he neglected the heathen at home.

But his heart was specially stirred within him when tidings were brought north of the great meetings held in London in 1795 with a view to the proclamation of the

A peasant home in Russia. (See page 438.)

gospel to the heathen abroad. His people and he rejoiced together in the simple unsectarian basis of the London Missionary Society that was inaugurated with so much enthusiasm, and by April, 1796, they had started an active Auxiliary of their own, one of the very earliest, if not quite the earliest, in the whole country. Mr. Cowie's address was printed and distributed—not by post, as circulars today, but by the hands of interested persons. Money to the amount of £100 was collected out of scanty earnings, and soon men also offered themselves for what was clearly the Lord's work.

The first was George Cran, an apprentice weaver and "a great reader," who after due preparation was sent to Vizagapatam in 1804. His memory ought not to be allowed to fade, for he was the founder of the Telugu Mission. Alas, his career was short! He died in 1809.

James Dawson was appointed to the same mission in 1814 at the age of thirty, and labored on until his death in 1832.

James Skinner, from Auchline near Duncanstone, sailed a week later than Dawson. He commenced the mission in Surat, and died there in 1821.

William Milne, a shepherd lad on the hills near Rhynie, was described as "a perfect deevil" in his boyhood days. Converted in the Missionar Kirk at sixteen, he consecrated his overflowing energy to the highest ends. When likely to be rejected by the committee in Aberdeen, one who knew him suggested that he might lead in prayer. When he had finished, the committee was unanimous for his acceptance. He studied at the old Gosport Institution, working fourteen hours out of the twenty-four. Now his name is famous as the colleague of Robert Morrison in Malacca and Macao, as sharing with him the translation of the Bible into Chinese, as the author of "The Two Friends," a book that has had the largest circulation of any Christian writing in Chinese except the Bible, and as exercising great personal influence until his death at Malacca in June, 1822. It should be added that his son, William Charles Milne, also became a missionary of the Society. He traveled 1500 miles through China, a notable adventure in 1843, and along with Dr. Medhurst, he commenced the L. M. S. station in Shanghai.

The best known, doubtless, of all is James Legge, who was born at Huntly in 1815, and died professor of Chinese in Oxford University in 1897. Even in his youth he was a perfect genius in the acquisition of knowledge. The Chinese confessed he was better acquainted with their language and literature than they were themselves. Mighty scholar though he was, he wrote that the chief aim of his career was to be "a sincere, simple, humble and devoted missionary." One of his pupils, Song Hoot Kiam by name, whom he brought to England for education, who later was baptized in the same Huntly Church, became on his

return to Malacca the founder of the Straits Chinese Church, thus continuing his master's service.

Such was the spirit in which the "Missionar Kirk" was born, and such were men who were raised in its fellowship. The Huntly Auxiliary still flourishes, and the Presbyterian congregations still unite in the celebration of the anniversary. No one can predict where God will discover servants who will do exploits for his kingdom. Why the upland strath of which Huntly is the capital should have produced great men like these, not to mention others such as George Macdonald (whose father was an elder in the kirk), Mackay of Uganda, and Robertson Smith, lies beyond all human explanation. Plain living and high thinking had much to do with it, and above all keen enthusiasm for Christ and his gospel. It still remains true: "Them that honor me I will honor."—"The Chronicle."

CURRENT THOUGHT.

"Spank 'em in moderation," is the advice of Dr. Rudolph M. Binder, professor of Sociology in New York University, on **the proper raising of children.** "Spanking is a natural physical cure for the tense nervous cause and reaction of misbehavior." Too many mental instructions are a refined form of cruelty, often resulting in lasting resentment. But children who are taught to accept a spanking naturally "are more ready to resume good relations with their parents."

Man's journey is a long and hard one. Clouds and darkness are round about us. Let art and science and government do their utmost, still the last word, the word of hope, of strength, of courage that struggling, battling man must hear, will be the word of faith. Therefore, instead of seeing how to undermine the foundations of the church and how to discount the Bible by "reinterpretations" which simply deny its divine origin, let all true friends of man and God join fervently in the prayer, Lord, increase our faith!—Dr. Clarence E. Macartney.

Here is **something for the modern young student or athlete,** or both, to think over.

"In Kipke, Cappon, Weiman and Blott," says Yost, "I have the finest coaching staff Michigan has ever known. All four were honor men in their classes. And in all the years I have known them I have never seen them smoke or drink, and I have never heard them use foul language under any provocation. Emery, of Princeton, another one of our coaches, is the same type. And no football team ever sent five finer fighters to the field."—Grantland Rice.

What is a Missionary Call?

A missionary call is a providential combination of circumstances which makes possible service in the foreign field in behalf of the Christless multitudes there. It consists, as related to the individual, of an assured salvation through faith in Christ; of a full surrender to him; of a continued yieldingness to his lordship; of an implicit obedience to his command to preach the gospel to every creature; of a belief in the lost condition of men and their need of hearing and accepting the gospel in order that they may be saved; of that degree of secular education as will secure the learning of a foreign language; of such physical, temperamental and spiritual equipment as will make possible living in an adverse climate and in an unfavorable social environment; and finally, of such daily fellowship with God as will produce saneness, earnestness and endurance in and through all events and to the end of life's service. —H. W. Frost.

Marking Time.

Rev. W. J. Noble.

I am beginning to believe that we have obtained a financial return that is on the whole fairly commensurate with the present spiritual position of the church. It is easy enough to argue that between these two factors there is no conceivable connection, but that contention is the most superficial possible. We know well enough that the spiritual life of the church does deeply affect, if it does not govern, the material resources which the church makes available. The people who respond to the needs of a cause do so because they are interested, —that is at least true of most. A few more support it because they cannot very well get out of it, or because they have been put into a position where they can hardly

refuse, or for some such lower reason. But in the end it is possible to discover with fair accuracy the amount of conviction there is behind a religious cause by an examination of the way in which it is supported by service and gifts.

After all the ardent and zealous labor of 1924 we are practically where we were twelve months earlier. That, I think means that [English] Methodism is not at present spiritually capable of greater things. The church cannot or will not do more because it is using fully such spiritual power as it now possesses. . . . .

This is not simply a matter of missionary conviction or its absence: the weakness that is manifest there is spread throughout all the church's activities. The kingdom of God is one, and the dedication of life that would carry forward our missionary work would also redeem the work in this country. We have not got enough religion to go crusading with Christ, dauntless as he is. We have not entered into that mystic (but how real and practical) fellowship of his sufferings that sends men and women out to save this world at any cost to themselves.

The remedy? There are no quack remedies in religion, or for a want of religion. The remedy is where it always was—at the cross.

God bring his Methodist people back to the cross, where is the answer to all our perplexities, where our apathies fall from us, where Christ comes to his own in our hearts! Then we shall labor with purpose and success, as men and women who have sung and continued to sing:

> Thy ransomed servant, I
> Restore to thee thy own;
> And from this moment live or die
> To serve my God alone!
>
> —"Foreign Field."

THE MISSION FIELD: AT HOME AND ABROAD.

The village work is vital. It is the firing line. It is there that men and women are deciding for Christ. It is in the villages that India is being won for Christ.—Rev. Raymond H. Dudley.

The Y. W. C. A. in India was founded in 1875 and in the course of 1925 its Jubilee will be celebrated throughout the country. "The Story of Fifty Years in the Y. W. C. A. of India, Burma and Ceylon," written by Miss Wilson, is valuable reading for all interested in Association work.

A Korean Bible Correspondence Course under Dr. W. L. Swallen's direction now is being studied by more than 2000 men and women in all parts of Korea. The work is divided into two courses, at the completion of which diplomas are given. 162 people have completed the first course and 81 the second, thereby earning their diplomas.

Kwangju in the Southern Presbyterian Mission seem to be one of the banner centers this year, having had 21 graduates from the completed course.

M. Engels, governor of the Congo Free State, in addressing a Protestant missionary, praised at first the various by-products of missionary service in education and healing, and then continued:

"The government, reverend sir, is not unaware that the primary end which the missionaries pursue is evangelization, and that nothing authorizes the neglect of this noble end for the sake of other works. And it considers that it would itself fall short in an essential duty if it undertook to turn aside the missions from the realization of this purpose, or if it created any difficulties for them."

With the help of a generous gift from the Tuinacu Sugar Central in Cuba the Presbyterian Board of National Missions was able to erect and equip a spacious modern elementary and high school building at Sancti Spiritus. "Its construction created more comment in the city," writes the principal, "than any such work for years, as it marked **the first construction of a building for school purposes** in the history of the town since its foundation in the year 1511."

The building and equipment represent an outlay of around $55,000, and in every respect meet the growing needs of a well established school.

The common people in China,—and it is estimated that at least 300,000,000 work on the land,—are amazingly little concerned about the weighty matters of the state. In their prosaic life they are apt to repeat the cry, "The hills are high, and the emperor is far distant." The other day, in conversing with some people as we crossed the ferry, one individual replied to a query of mine:

"You see, sir, I am a very simple man, and do not pretend to understand the doings of the present day. I love the Lord Jesus Christ, and am just content to be faithful in serving him."

I must say that of the crowd in that boat this humble-minded Christian man revealed the happiest and sunniest countenance of them all. It was certainly a joy to meet with one who had "a window in the soul" for something higher than these meaningless contentions, and the things that are to pass away.—Charles Fairclough, Yengchow.

Sunday evening at the **Union Chinese Church in Seoul.** The building is packed. More seats have been brought in.

Who is this young preacher who is holding his audience spellbound, while the message streams in beautiful clear language touched with fire from his lips? Just one of our own boys, a mason by trade. Two years ago he could not read. He came to our night school, where a burning thirst for an education took possession of him. He studied every night, but best of all he found Christ there. He has become a man of power in prayer, a lover of God's Word, a lover of souls.

What is the message that is enthralling the people? He has memorized anecdote after anecdote of the life of Christ, so that he can tell the story in the very words in which they are written.

Thank God for this boy, and what he hopes to do in the ministry for the name of Christ, and thank God for the little Chinese Church that is winning such men as he, and sending them forth to such a glorious life-work!—Mrs. C. S. Deming.

"Building Brotherhood in Western India" is the 1924 report of the American Marathi Mission. It is an 80-page pamphlet, copiously illustrated from photos and drawings. Its paragraphs give many glimpses into the life and customs of the people, especially of the robber caste or criminal tribes in Sholapur, who were committed to the mission by the government in 1917. Remarkable transformations have been achieved in the character of even older men and women as they have accepted Christ. The settlement contains several thousand people, and 1108 children and others are under instruction.

This mission was founded in 1813, being the first American Christian mission established in India. It is supported by the American Board and affiliations. In 1924 it had 49 missionaries on the field, and an Indian staff of 551. It has 66 churches, of which 23 are self-supporting. The number of communicants is 9353; 417 being added on confession of faith last year.

This report is dedicated to Dr. and Mrs. R. A. Hume, who completed 50 years of service in 1924.

Rev. Stephen van R. Trowbridge of Cairo, field secretary in Egypt for the World's Sunday School Association, has sent the following message:

"The Sunday school work in Moslem fields is indeed growing from day to day, and requires decisions for extension and strengthening. I could mention in detail such centers as Khartum and Algiers and Aleppo, for which men are available if the executive committee can provide the resources. We need a central office in Cairo, such as the American Bible Society's.

"But I wish to lay the stress on **a much deeper need,**—that of faith-filled, prevailing prayer for the inner life of your secretaries in the field. Every one of us is intensely busy, and in this very fact is the peril that we are too absorbed in conference tours, correspondence, reports, publication work, and interviews. To portray the character and to reproduce the habits of the living Christ in these predominantly Moslem communities, we need the spark of fire which comes only from secret and intimate friendship with Christ, from hours spent in the mystery of his presence. We need today the heroic concentration and the saintly nobility of soul of Henry Martyn. Moslems are not impressed by the amount of work some missionaries are able to do, but they are deeply impressed when they

discover such men as Bishop Gwynne spending hours in the early morning in personal communion and prayer, or when they find such a man as Forman of North India holding such perfect control of his temper and willingly forgiving those who have done stupid or unkind acts.

"I was asking an Egyptian recently regarding the secret of Dr. Harpur's remarkable influence with the Moslem patients in the Old Cairo Hospital. He replied, 'Dr. Harpur treats plowmen and laborers as though they were men of consequence. Christ did the same. Naturally, they love the doctor.' And I may add, 'Thus they make the first approach to Christ the Saviour.'

"Now such treatment of coarse-grained, ignorant and selfish men comes only from a great, spiritual intaking of the love of Christ. And this we ask you to pray for: that we may not be conscious of representing a great organization, but conscious rather that we have every moment by our side an infinitely loving, an infinitely patient and an infinitely powerful Master."

Cursed by a Mormon Leader.

During one of our Utah meetings last fall in a town of 1000, the "bishop" called the people off across the street to an opposition meeting previously arranged to break ours up. The first speaker, after a tirade against us because we had denied the Mormon doctrine of many gods, closed his speech with practically these words:

"By the power of the holy priesthood which I hold, I curse these men in the name of God!"

The other speaker followed as arranged, telling slanders against us. Then they sang a Mormon hymn, prayed for God's blessing on their meeting of cursing, and dismissed.

We stepped up and asked them to remain and hear the truth a few minutes about the slanders, but the words were hardly out of our mouth when the "bishop" shouted for them "by request of your bishop" not to stay, and they obediently went home.

This was perhaps the most striking exhibition of such spirit that we have ever had. Do people who can do such things need the real gospel? And is the system which officially and premeditatedly causes them in any sense Christian?—Rev. John D. Nutting.

With the Evangelistic Band at Wu An, Honan.

It was a great privilege and joy to be back in Honan in time to have a share in this effort of the Chinese church, and to enjoy the fellowship of these Chinese brethren, men of God, obedient to his Spirit, able to set forth with clearness and power the salvation that is in Christ.

Four or five hundred people came to our tent every day, among whom were quite a number of women, who had a corner reserved for them. The attention and orderliness in the tent were remarkable. There were three meetings a day, each two hours long, during which two addresses were given, making one address from each of us each day. The Chinese brethren had their own baby organ, and three of them had sufficient musical ability to accompany the hymns.

The Spirit of God was manifestly working in many hearts as speaker after speaker poured forth his message, and in answer to the prayer that was being continually offered. At each place a number made open confession of their faith, and we are confident that many others were brought under conviction of their need, and will respond in due time to the call of Christ.

Gwoa Dzun, a member of Pastor Hu's congregation, assisted throughout the five weeks. He was the son of a wealthy landowner, and had a fair education in Confucian studies. At the age of twenty he began to smoke opium and live a fast life, and was a heart-break to his parents and to his wife. After twenty-five years of slavery to opium, a wreck morally and physically, he was constrained to attend some evangelistic meetings. He accepted Christ as Saviour, and with the help of his friends, who strengthened him by their prayers and counsel, he was able in four or five days to break away from the bondage of opium. He became a new man, and has been a strong witness to the power of Christ to save. He is now 61 years of age, walks twenty miles without fatigue, and preaches with great vigor.

Another of the evangelists was Su Chuan Ting, a son of wealthy parents at Tang

Yin. He had received a fair education, but was wild and reckless, given to gambling and drinking and all kinds of evil. In 1915 he was manager of the electric light company at Changte, receiving a large salary. One evening while under the influence of liquor he wandered into a gospel meeting. At the close of the address an appeal was made for those who wished to accept Christ to raise their hands. Seeing that no one else raised a hand, he put up his. Christian friends came to his side. They exhorted and instructed him. He gave himself entirely to Christ, and became a new man, giving up all his old sins. He found it necessary to forfeit his position in the electric light company. His parents disowned him. But he did not waver. He has studied the Scriptures so diligently that now he has a wonderful mastery of both Old and New Testaments. Constant prayer has become a habit of his life. He seems wholly yielded to the Spirit of God. As a preacher he is eloquent, dramatic, forceful, and full of fire. Recently he has had the joy of seeing his parents baptized, and all his family brought to Christ.

Li Fu Boa, the scholar, was also born into a family of influence and wealth at Tsi Chou. While still young he obtained a high literary degree. He became a teacher of repute in his native city. But his learning did not save him from corrupt practices. He used opium, gambled, frequented places of ill-fame. In his case it was his father who first became a Christian, not many years ago. The son, following his father, also accepted Christ as Lord, and became an entirely changed man. Both he and Mr. Su were able to command large salaries before their conversion, but now are accepting what in comparison is only a pittance for the privilege of serving Christ. Mr. Li's addresses in the tent at Wu An would compare favorably with those of noted speakers at home. He is still young and should prove to be a tower of strength in the church.

Now that the meetings are over, the more important work of reaping the fruits of the campaign remains. We ask the prayers of our readers that those who heard may be given grace to follow the truth, and in the face of opposition to stand firm for Christ.—Rev. J. H. Bruce.

PREACHING BY AGRICULTURE.

Mr. D. N. Lutz went to Chosen in 1921 to teach agriculture in connection with the Pyengyang College and Academy. Since his arrival he has given his time to language study and to the study of agricultural conditions in Chosen.

One of the first things to attract his horticultural eye was the **apple orchards in North Chosen.** Twenty-five years ago Dr. Swallen began to plant apple trees in Pyengyang. Soon the bare hills of the mission compound became a garden in early spring, and a still more beauteous sight in autumn. The Koreans were not long in following the example, especially the church officers. Now scattered over the province are hundreds of orchards, giving much promise for the future. But within late years a disease similar to black-rot has threatened to wipe out these orchards. Mr. Lutz has given much time to the study of this disease, which he believes can be controlled. By request he went to the country in February and gave practical instruction for four days on the care of trees, and other subjects, to fifty farmers. This extension work, so valued by the Christian farmers, bids fair to become the most pressing and possibly the most important part of Mr. Lutz's work.

The University of Nanking, China, through its department of Forestry, recently signed an agreement with the Christian Mission to Buddhists extending over a period of fifty years, whereby the department of Forestry undertakes to **reforest about fifty mow (8 acres)** of their Ching Fen-shan property, situated a few miles north of Nanking City. The area will be used for experimental forest plantings, using various tree species and mixtures, which will serve as a source of valuable data on reforestation problems in China. The Christian Mission to Buddhists plan to put their permanent buildings on this site, so that the reforesting of the hills included in this property will not only add greatly to the setting for the mission buildings, but will serve practical and scientific ends as well.

I have seen **a Christian agricultural farm** near the city of Salonica, Greece. I walked out four miles to visit it. All

Rothschild Boulevard in Tel Aviv, the Jewish Garden city north of Jaffa, looking toward the Mediterranean. (By courtesy of "Jewish Missionary Magazine.")

around me was rolling, treeless prairie. Not even a bush or a shrub could I see in any direction. Bare, brown, sunburnt hills were cut and torn by jagged yellow gashes, where a gully had been cut through the soil by a freshet. But in the midst of the bareness and sordidness, like an oasis in the desert, appeared the mission farm of the Thessalonica Institute. Lovely green trees were everywhere; fruit trees, vineyards, and gardens surrounded a great white building. The whole view has remained in my mind, like the memory of a childish dream, and has become a symbol for me of the atmosphere of a Christian mission, a mission which makes everything sweet and green and fresh where it had been cruel and harsh and unlovely, and turns hatred into love and selfishness into service for mankind.—From a letter.

VALUE OF THE PRINTING PRESS.

The Nile Mission Press more than doubled its output in 1924, distributing 340,000 books and tracts as compared with 160,000 in 1923. Its total of Arabic gospel publications is now 530.

These books and tracts go to China, Sumatra, Java, Straits Settlements, Burma, Bengal and other parts of India, Afghanistan, Turkestan, Persia, Iraq, Syria, Turkey, Palestine, Sudan, North and East Africa, Brazil, Argentina, Ecuador, Peru, Nicaragua, Canada and the United States,—indeed, wherever throughout the world there are groups of Moslems.

The Press maintains 10 colporters in Egypt, and five in Palestine.

For many years the American Bible Society has printed its **Scriptures for the people of Bible lands** at two centers, Constantinople and Beirut, Syria. The Arabic Scriptures were all printed and bound at the American Press, Beirut. This is a modern, well equipped printing establishment controlled by the Presbyterian Mission in Syria. Until October, 1923, the Armenian, Armeno-Turkish and Turkish Scriptures were all produced in Constantinople by the Matteosian Printing House.

In connection with "the exchange of populations" the Turkish government seized the Matteosian Press and confiscated all the property belonging to this firm. The machinery of this plant was all taken from the Bible House, where the establishment was located, and carried off to be used in the government printing houses at Constantinople and Angora.

The closing of the Matteosian plant put an end to the printing of the Scriptures in Constantinople, for there was no other establishment in that city prepared to carry on satisfactorily this important work. The result has been the transfer from Constantinople to the American Press at Beirut of most of the electrotype plates used in print-

ing the Armenian and Armeno-Turkish Scriptures. This will greatly increase the business for the Presbyterian Mission Press in Syria.

WHAT I SAW IN A GRAVEYARD IN SOUTH AMERICA.

James S. Cunningham.

The other week one of our believers here informed me she intended putting a small railing round the grave of her husband, and asked me to go with others to the cemetery. As I had never visited the cemetery I thought I would go, and was quite surprised with what I saw.

In the first place, it is not nearly so well kept as the home cemeteries are, and was more like a wilderness of weeds and rank grass, among which could be seen a number of beautiful crosses and railings. There are quite a number of beautiful mausoleums, the burying places of the rich people, but in the common section the burials take place in rotation as the funerals arrive: thus there is no respect of persons, and a large number of open, new made graves testified silently that the grim Reaper was gathering in a goodly harvest.

Quite close to the grave of the believer three women were wailing over the grave of a departed friend. There is a terrible sadness in their manner of mourning. I am sure you would never forget the awful piercing wail of distress if you once heard it. It is a terrible cry of despair. The women were all dressed in black with large veils, and were seated over the grave in triangular form with heads inclining into the center, and when all was ready the older woman led off with a howl, and the other two joined in to give it volume. At first I thought their grief must be very real, until I noticed an absence of tears, so I asked one of the believers about it, and she said it was "Costumbre no mas," the custom.

As it was my first visit to the cemetery I thought it a good opportunity to testify, so I gave out a stirring hymn which expressed in a beautiful way "The Blessed Hope." Spanish hymns have a fine peculiarity of expressing in simple language some of the great truths of the Bible. We started to sing, and the wailing ceased, and they soon joined us and seemed very interested, especially when I began to speak of the blessed hope, the coming again of the Lord Jesus Christ. But Satan was not to be outdone, and just as I was getting well started a procession appeared, headed by a man carrying a cross. They came right up to where we were, and stopped at the grave right opposite on the other side of the walk. The cross was put in position over the grave, and an old woman stepped forward with a rosary and commenced to call on the saints to take the soul of the departed one out of "Infierno." She was evidently a professional at the job, as she seemed to be on intimate terms with Michael the Archangel, and even had Isaiah and Amos in the catalogue. How sad it was to see them weeping and wailing while we were praising God! Verily, we sorrow not as others which have no hope. The hymn "What a Friend We Have in Jesus," sung fervently by the believers, closed the little meeting. It was indeed a blessed privilege to testify for Jesus amid such awful darkness.

On many of the graves candles were burning, while on others I saw different kinds of food, and even watermelons. The food is placed on the grave by the friends of the deceased as a gift, and becomes the property of any person who will say certain prayers over the grave for the soul of the departed one.

The historic restaurant in Seoul, Korea, where the 31 signers of the Korean Declaration of Independence met when the proclamation was promulgated in March, 1919, has been acquired by missionaries of coöperating evangelical denominations for use as part of a city mission center.

The building is one of several on a property in the center of the city, known as an "evangelistic center," from which the several denominations carry on special preaching, social work, Bible study and industrial training. Weekly afternoon prayer meetings in English are being held on this property.

Attention is directed to missionary articles later in this number, one on "Knight Errantry in Kashmir," the other "A Divine Drama" by Dan Crawford of Africa.

RELIGIOUS ACTIVITY IN SUMMERTIME.

Time was when summer was a period in which most churches expected a slump in church work and in the religious life of their people. Young and old spent their vacations aimlessly.

There may be too much of that type of summer yet, but at least the trend is away from it. Certain well defined summer activities are firmly established, and are growing in extent each year.

For children there are the daily vacation Bible schools,—or as they are now coming to be called, church vacation schools,—and kindred organizations. Fresh air work in the country and seashore engages tens of thousands of youngsters for longer or shorter periods: and fresh air work among all ages is almost exclusively a Christian enterprize.

Young people have the choice of many religious conferences, with regular programs progressive from year to year. These are varied: some devoted to Christian Endeavor and similar work, some to home and foreign mission and Bible study. The predominating note is a serious estimate of personal life and responsibility to others.

Then there are the more general conferences devoted to Bible study and Christian work, pedagogy, every branch of Christian activity and learning. There are also the Chautauquas and special schools for training leaders. These are attended by men and women from all walks of life.

All in all, therefore, one's summer vacation can be made a time of spiritual stimulus and increased efficiency in conjunction with due recreation and rest. It would pay church organizations to send delegates to summer schools because of the added inspiration and efficiency they would bring to church work the following winter.

While there are certain outstanding conference centers like Northfield, there is hardly a state where the state organizations do not conduct summer schools and conferences, so that any individual can profit by this movement at limited expense. Try it this summer, if you have never been to such a gathering! You will be pleased with the fine fellowship as well as the other features of the conferences.

TROUBLERS OF ISRAEL.

"Art thou he that troubleth Israel?" Such was Ahab's challenge to the aged prophet Elijah, who had foretold the drought and consequent famine sent as punishment for Israel's apostasy. It remained for Elijah to lay the charge of troubling Israel at the door of Ahab and Queen Jezebel who had led the people into idolatry. Thus even in ancient days the age-long dispute continued among contending factions assigning to one another the responsibility for evils among God's people.

In Christ's day it was the charge of the Pharisees that he troubled Israel with teachings that were subversive of the traditions of the elders. The bitterness of their bigotry found ultimate expression in the crucifixion.

It was the same spirit which actuated Torquemada in the Inquisition in Spain, while the fires of Smithfield and the persecution of the Covenanters in Scotland and the Baptists and Quakers in New England give evidence that religious zeal may be anti-Christian.

With passing generations the expression of bigotry changes: the spirit of anti-Christian intolerance and bigotry, however, is constant. Today, as someone has said, "we no longer burn a heretic, but we brand him." Even in the essentials of evangelicalism the tenets of belief may be, and often are, defended in a spirit which is so anti-Christian as to constitute a greater possible menace than results from the propagation of erroneous views. The most effective way to meet error is the restatement of truth. When "loyalty to truth" finds expression in malicious attacks upon those holding different views, the object is frustrated. Those who have been attacked become the objects of sympathy, and the violence which has characterized the personalities repels those whom it is sought to influence.

"The moment we feel angry in controversy we have already ceased striving for truth and begin striving for ourselves," said Carlyle.

Heresy-hunting is fraught with the subtlest dangers to those who prosecute heresy. A man who has been a stalwart evangelical, in a recent letter deploring the spirit of

contention in certain quarters, writes, "I have come to see that so soon as one becomes a defender of the faith one is apt to lose all connection with the spirit of Christ. With such I will have nothing to do, for if religion does not make men better and more Christlike, then it is false, and should be suppressed."

In this connection we would quote a timely warning of Dr. Stuart Holden's, who, in addressing a recent gathering of students, said the great danger in heresy-hunting "is not the harm it does to the hunted, but to the hunter."

No better illustration of unprofitable dispute among Christians is afforded today than in the bitterness of contention between Fundamentalists and Modernists. In the first place, the issue is itself not clear. We have yet to hear a clear definition of the terms "Fundamentalism" and "Modernism." In the opposing camps they are too often used as terms of opprobrium. No one, for instance, would for an instant deny that there are fundamental elements in Christianity. On the other hand, there is no question that some interpretations of Scripture which were universally accepted by religious leaders in other ages would be inadmissible today. The hanging of witches, the burning of heretics, and even slavery, were justified in their day by the interpretation of certain Scriptures. In more recent days prohibition has been opposed upon alleged Scriptural grounds.

But when a protagonist of one interpretation of Scripture denounces as infidels all others whose views do not harmonize with his own, he has not thereby commended his views. Whether God created the universe by some evolutionary process or by the fiat of his word, whether the record of Genesis is a literal statement of truth or is a figurative account of a progressive creation, are questions upon which devout men differ. But that such differences of Scriptural exposition should make a cleavage in the Christian church is a scandal.

An urgent demand of the hour is to call a truce upon the contention over differences and present a united front to the evils which threaten the home and the nation. As in an army there are different branches of the service, each with its various functions and all contributing to the success of the united manœuvers, so in the Christian church it is time to recognize a diversity of views but unity in a common loyalty to Jesus Christ.

Our Lord himself insisted that the letter kills but the spirit quickens. When the "sons of thunder" besought him to destroy the Samaritan village for inhospitality he rebuked them for the spirit of denunciation. The insignia of discipleship he defined by saying, "By this shall all men know that ye are my disciples, if ye have love one to another." Not a word did he say about any exclusive interpretation of the Hebrew Scriptures, as some would insist upon today.

The average youth of today has little interest in theological questions. Indifference, we believe, characterizes his attitude to many of the over-analytical or metaphysical discussions of previous generations. But Christ is as appealing to young men and young women as ever before. They feel the need of his strength in meeting the imperious and subtle temptations which beset them on every hand. It is tragic that many of these needy youths are repelled by the fractious spirit among religious leaders. Some who would naturally unite with the body of believers, acknowledging the supremacy of Christ, are repulsed by the spirit of bitter controversy manifested by his professed followers. Evangelical forces are not only disrupted by dissension, but the church is losing those who should become, in another decade, its most loyal adherents and supporters, while at the same time Christian leadership is being discredited, if tested by St. Paul's criterion, "If any man hath not the Spirit of Christ, he is none of his."

It has come about that the greatest enemies of evangelicalism are not among outsiders, but among those zealots within who, like the scribes and Pharisees, make the tradition of men of more account than the law of God. In matters of interpretation they are more concerned with the minutiæ of "mint and cummin" than with Christ's insistence upon the fundamental requisite of a loving spirit. "He that troubleth Israel" is not to be found where the modern Pharisee would place him, but among those who within the ranks of orthodoxy are display-

ing a spirit which repels instead of wins.

In an address before the Methodist General Conference in Springfield a year ago Dr. Merton S. Rice called attention to the fact that "John Wesley and George Whitefield, the two great outstanding flames of our early day, were themselves constantly in personal turmoil when it came to theology, but were magnificently in heart and soul together when it came to the purpose for which they were set."

In the same address Dr. Rice related the following incident, an illustration requiring no application:

"A fellow out in the back yard of a little house in the west end of our town, a laboring man digging in the ground, heard a peculiar noise. Nobody knew anything about his lot or back yard: it has no name in our town, nothing happens there. But he heard a peculiar noise and looked around to discover whence it came. For a while he saw nothing, but finally he looked up in the air and saw two birds fighting up in the air. He watched them as they tumbled and rolled around in the air while the feathers flew. He saw they were large birds, and presently perceived they were eagles. Actually those birds tumbled and fell in the back yard of that workman in our town, and he grabbed them and put them into a hen coop, and sold them. I stood and looked at those birds, at their stiff claws as they sat in the Zoölogical Park in our town, looked at their drooping feathers, their great eyes meant to gaze on the morning sun and wings intended to mount the tops of the highest peaks. There they were in the back yard of a workman in the west end of our town, and in a hen coop! Why? Because they fought each other."

IN GRATITUDE FOR THE BIBLE.

Rev. John A. Hutton, D. D.

The Bible is a deep book, and answers to the human heart the moment the human heart is deep enough to inquire of it. The moment man is driven in upon himself, the moment the secular supports for his life have become unsettled and he perceives that he must fall back either upon nothing or upon God, in that moment his heart and flesh cry out; and if he has access to the Bible, why, it is like the sight of land to voyagers on a wild sea!

There is no race in the world which more naturally and appropriately should devote itself to the celebration of the Bible than the race which today speaks English. We none of us realize, until we sit down and think over it, how much the Bible has had to do with us: with our domestic life at its best, with our instinctive views of the state, the limits of government control, and so forth, and with that instinct to protest against any system, even when it comes under the guise of religion, which seems to us to interfere with and embarrass our direct intercourse with God. There are some things which you can safely predict of any nation which has been reared upon the Bible. One thing you may predict: such a nation will be free. In its weak hours and in its more decadent members it may for a time traffic with lower ideals of personal or corporate life, but we cannot so easily throw off the earlier insights of our race, and it is only a question of time when, in the name of something earlier and closer to the center of our being, we shall shake off these lethargies, and, like Ajax, ask God to take us out into the light, even though we perish there.

For above everything and behind everything, the Bible deals with two self-luminous realities, God and the individual soul. And it is just in the measure that we keep hold of these two realities as the two only ultimate realities, and perceive that all else is but passing circumstance and condition, that life becomes simple, severe, and great. I say no more upon that. Any one who knows the Anglo-Saxon race—and only one who knows us at our best knows us at all—will agree that as a race,—a race which in its early home was the first to throw off the yoke of Rome, a race which showed that it was not afraid of knowledge by hastening to insist that education should be given to all, and even should be imposed

upon all,—any one who knows us knows that we owe everything to the fact that when our heart as a people was tender, it was the Bible which sealed and settled what should be the nature and direction of our deepest life.

It may be that there are people amongst ourselves who are case-hardened to the very name of the Bible, over whom the Bible has little or no influence, but these are in no position to give evidence. What has happened to the Bible in their case is no more a disparagement of the Bible than it would be a disparagement of some grains of wheat to say that they had lain on the face of a rock for days and weeks and had never begun to germinate. Of course not! In order to the germination of seed a soil is necessary, and for the fine consequences of the entrance of the Bible into a heart or into a community or into a whole people it is necessary also that there be in such a heart and in such a community and in such a people that darkness, or that sadness, or that confusion, which life of itself brings over the soul of man until life has been illuminated from above.

In lands like our own, which have been penetrated for hundreds of years by Bible thought, and by manners and institutions and habits which proceeded first and last from the Bible view of God and man, in such lands it may be easy for a great many people to go on in some kind of way without feeling the awful necessity of some revelation from God. These are like those who are reading a book, not by their own domestic light,—for which, to say no more, they pay, —but by the light which comes from other windows. But wherever the Bible has gone and has encountered unsophisticated man, man in his own moral shame or in his own intellectual confusion, there, at once in some select souls, and soon amongst great numbers, there has been a dawning from which it is felt there can be no turning back into the former night.

I am not going into the deep and debated question as to whether man in the long run owes more on the one hand to his natural and hereditary aptitudes, or on the other hand to the force of environment or suggestion. At the present moment I should say the argument is rather in favor of the latter supposition. Certainly it is a safe thing to say that there is simply no end to the capacities which lurk in the human soul to respond to appeal and suggestion. Nowadays we know that a child belonging to one nation, if taken in its infancy into a home of another nation and there brought up as a child of that home, will grow into the likeness of the children of the nation into which it has come. There will of course be differences, as there are differences between children in one home, but on the whole the bent and bias of that child will be affected so deeply as to give it its personality by the associations, the suggestions, the atmosphere into which it has come.

Every man, every nation, every people on the earth has consciously or unconsciously its own theory of life, its own ideas as to what the whole thing means, as to how to deal with its own personal problems, with its own sense of shame, with its own fear of death. Every nation has its own way of dealing with life as life meets it in the region of events, or as life wrestles with it beneath the surface in the region of hopes and fears. Well, the Bible has its way, and it offers its way to the perplexed soul of man throughout the world.

And what is it that it offers?

The Bible declares that this world means God: that behind everything, working through everything, is God. And what is God? God is a holy power who through nature, through human history, through the secret business of one's private life, is offering himself.

The Bible declares that the very meaning of all that is most characteristic in human nature,—our inability to live on the mere natural plane, the waves of moral fear that pass over us, and our capacity for tears,—the explanation of all those things is that we are not merely natural, that we are related to One whom we call God and Father; and that all our swayings and agitations are caused by our indefeasible relation to this Other, even as the swayings and agitations of the sea are caused by the pulling of the moon and of the sun and of the stars!

The Bible declares further that through all eternity God has been trying to help man. Trying, I say. For, according to the

Bible, God made man free, and in making man free he made man free to resist. But all through history, and all through the ups and downs of a man's own career, God, says the Bible, is trying to help man, wanting to help man. And the Bible reaches its climax in Christ, whom it celebrates as having first learned and having first announced the formula for life from its bitterest to its most blessed level of experience. The Bible, well aware indeed of the difficulties, but rising above them as upon wings, affirms that the heart which beat in the breast of Jesus beats behind the veil of things; that the love which poured itself out in Gethsemane and on Calvary had its source in the heart of him who made us; that we are here in this world to respond to the appeal of Christ's goodness, to listen to what he says concerning things that lie beyond our knowledge. On the basis of all that the Bible appeals to us to pass our days usefully, sharing with others our knowledge and our love, ever looking towards another state of being in which we shall become in all perfection what in every best moment we strive to be.

In one of Plato's Dialogues, the Timæus, there is a beautiful passage which it always does me good to recall.

Someone has been asking Socrates as to how one in this world might get guidance, guidance, I mean, on the large and deep scale, guidance as to the whole of this great business of living. And Socrates, with perfect candor and with a good deal of sadness, replies in effect that just as, were one going a voyage he would naturally consult those who have gone the voyage before him, and would pay heed to the words of wise men about the venture, so, he says, we should face life with the best wisdom we can secure, and on that a man must make the voyage not without risk: "unless," he concludes, "there be somewhere some word from God on which as on a safe barque one may make the passage with security."

"Unless there be some word from God." The whole case of the Bible is that we have such a word: that God has spoken, and spoken precisely thus.

"That there should one man die ignorant who had the capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in the minute, as by some computations it does." So Carlyle wrote.

That one man should die ignorant of the love of God in Christ who had the capacity for that knowledge, though this happens much more than twenty times a minute, is surely a deeper tragedy. It is the sense of this later tragedy which from time to time in all ages has made men spring to their feet and fly with the message. "For as cold water to a thirsty soul, so is good news from a far country": and we know what a beautiful thing Christ said of those who in this world hand around the cup of cold water!

ROUND TOP.

How gripping is the spell of a sunset sky!
  The fleecy firmament arrayed in light:
  Dark pine-fringed hills that hide the sun from sight,
Whose radiance is resplendent still on high
In clouds that o'er the sparkling river lie,
  And view their borrowed beauty at its height
  Of softened brilliance, ere disrobed by night.
The heavens are full of joy in God, and I,
Who view this tranquil splendor from the knoll
Where rests a child of thine, O Lord, whose soul
  So overflowed with power and love divine!
  I pray thee dwell within this heart of mine,
And make my clouded life reflect thy love,
Its stream to sparkle with thy light above!

—Henry S. Atkinson.

LIFE'S THWARTINGS *

Rev. F. W. Norwood, D. D.

And Balaam said unto the angel of the Lord, I have sinned: for I knew not that thou stoodest in the way against me. Now, therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men, but only the word that I shall speak unto thee, that thou shalt speak. Numbers 22. 34, 35.

Because I judge you to be wise, I am retelling for you this ancient story which you may have sometimes thought foolish. For the average reader of the Bible today almost the only question he would ask concerning the story of Balaam would be whether or not a dumb ass could speak and expostulate with its rider. Not having much hesitation in answering the question with a decided negative, he would probably turn away as if the whole story was thereby discredited, and had no instruction for him. Probably, however, that is the least important element in the narrative.

Of course dumb asses speak! Have there not been thousands of them which have distinctly said these very words, "What have I done unto thee, that thou hast smitten me these three times? Am not I thine ass upon which thou hast ridden all thy life long unto this day? Was I ever wont to do so unto thee?" Not only asses, but millions of horses have said precisely these words. If they have said them with their eyes instead of with their tongues, does that invalidate their speech? What if they who belabor them unmercifully and unreasonably have a faculty for making their stupid complaints and imprecations audible by means of atmospheric disturbances within the larynx, are they for that reason more honorable than the dumb creatures who can make their limpid eyes eloquently expressive of indignation or pitiful appeal?

Because there are so many people who cannot hear beasts of burden speak, we have to reinforce their deficiencies with societies for the prevention of cruelty to dumb animals, and with legal penalties. Some day we may become so civilized as to prohibit the same cruelty to creatures of the field, to foxes and rabbits and hares and pigeons, and even the noble stag. Alas, we have already had to begin at the other end of the scale, and protect little children, who while they can speak cannot retaliate against their unnatural elders who persecute them!

No Miracle Required.

It would not require a miracle, but only a keener, more humane perception in order that not only Balaam's ass but the whole world of sentient things should communicate to men their feelings and claim their rights. Mr. H. G. Wells makes the suggestion in one of his books that when men are fully civilized, say, three thousand years from now, they will cease to use vocal language, and communicate with one another as the birds and beasts do, by intuitive understanding and the expressiveness of face and form. Wireless telegraphy is already making silence to echo with voices. Were we to make but a few slight adjustments we should know that there are many voices in this building—far-traveled voices, —which would interrupt and perhaps reduce mine to insignificance at this moment. Silence is only the point at which the powers of hearing cease. George Eliot said that if we could hear the grass grow, or the squirrel's heart beat, we might be deafened with the roar that lies on the other side of silence.

Our fathers in the days of their simplicity, before too much science had dulled their perceptions, found no difficulty in believing that animals spake. When we have grown through our bourgeois unimaginativeness, the whole world may become vocal again. At the present our eyes have blinded us to the nine-tenths of life that is not obvious, our ears have deafened us to the major part of the world that is not clamorous. Whether Balaam's ass spoke with its tongue or with its eyes, or whether the truth was that Balaam's eyes were uncovered and his ears unstopped so that he saw and heard what he ought never to have failed to see

* Northfield Foreign Missionary Conference, 1924.

Dr. Norwood is minister of the City Temple, London.

and hear, need not detain us more than a moment this morning.

The Thwarted Good Man.

What is far more interesting is this picture of a man who found himself thwarted by nature and by God, as we have all been at times. Balaam is the case of a man with high beliefs and even principles, who, without renouncing them, would have been glad to forget them, until he found that the meanest and the highest that he knew conspired to forbid to him the right of way. The ass and the angel, the lowliest and the holiest in his estimation, blocked the roadway.

The story is a quaint one in our eyes, and very unfamiliar, but then our ways would seem quaint and unfamiliar if the men of Balaam's day could see what we are doing as easily as we can see what they did. But Balaam has come to church this morning. He is here. Any one of us may be impersonating him.

Which of us has not cherished high ideals and held on to high principles which we would not formally deny but yet would circumvent merely by not looking at them steadily? And which of us on having the truth brought home to us has not cried, "I have sinned, for I knew not that thou stoodest in the way against me. Now therefore if it displease thee, I will get me back again"? And to our amazement we have heard a voice say,—"You cannot go back, you must go on now, but though thou art found in the wrong way, and must continue in it, speak only the truth as you see it now that your eyes have been opened!"

The truth about Balaam is that he had no personal desire to curse the people of Israel. He himself shared their lofty belief in the oneness of God. He had cherished it amid an idolatrous people, and rejoiced to see at last a great nation inspired by the same holy faith. But he had established a reputation as a powerful prophet whose words came true. The ignorant and idolatrous Balak, king of Moab, thought that he could purchase this power for the cursing of Israel of whom he was afraid. He appears to have known that though Balaam feared God and prided himself upon his integrity, he yet was fundamentally selfish, coveting honor and riches. He sent messengers of high consequence to Balaam with a rich reward in their hands. And Balaam answered "No!" But Balak sent again yet more honorable messengers and promised yet greater rewards. And Balaam "protested," "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."

The Idealist's Temptation.

It is when a man loudly asserts his incorruptibility that he is secretly listening to temptation. He is shouting to encourage his trembling will. Life's greatest temptations do not come to us when we abandon our ideals: they come when we are holding on to them most strenuously and protesting them most loudly. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Is that his very soul speaking, or only his soul's sentry crying out because he sees the traitor unbolting the door? Alas that the sentry's voice is often understood to have proclaimed that all is well, merely because he has given evidence of his vigilance! The safest virtue does not protest.

Beware when you are shouting to yourself about your ideals! Do you not remember that you never did that before you were tempted? "Though all men should betray thee, yet will not I," was with Peter the sentence preceding his "I never knew the man."

Therefore we are not surprised when Balaam says: "But tarry ye here also this night until I enquire again of the Lord."

Now why does a man want to pray still further about a thing he feels to be wrong, save only for grace to resist? Would he have prayed if the reward had not been offered? We must not allow prayer—of all things—to become a temptation. In such cases there is no rule but the stern one, "If thine hand offend thee, cut it off and cast it from thee!" For when a man gets to the point where he actually prays in the hope that a wrong thing may come to seem right, there is nothing for even God to do but to let him go. Naught will teach him except the road. So Balaam found himself upon the wrong road, not having forsaken his principles,—that he would most strenuously

have denied,—but hoping that somehow he might be true to them and still win the king's reward. Well it is for all of us in such case if we discover that the God we have supplicated proves to be our adversary, and even the most subservient powers of nature refuse their accustomed tasks and turn upon us as did Balaam's ass!

The Inward Disharmony.

When a man is inwardly wrong, even the meanest powers of nature will seem to be against him. He will flog them as though they were his enemies. He will blame his ass or his horse, or his railway train or his street car. He will see perversity where there is only reasonableness. There must be harmony within his breast or he will never find it in the outside world, for nature has a way of setting herself in relation to man's moods either in harmony or discord, and it is the man himself who strikes the keynote. When a man is inwardly wrong, if he has a spark of religious feeling he will be persuaded that God himself is against him. And he will be right. God will always seem to be against us while we are against ourselves. "Unto the froward he will shew himself froward." Balaam was tampering with his conscience for the sake of the king's reward. The ass and the angel—the lowliest and the holiest—both made an appeal to something that lay within him, covered over but not expelled: his better self, if you will, drugged for a time by his meaner self.

We really need that God shall be to us not only a guide and a helper, but sometimes an adversary. This idea is common in the Bible. Jacob finds an angel who wrestles with him, Job is persuaded that God is opposing him, Paul speaks of a "thorn in the flesh" which at first seems like "a messenger of Satan sent to buffet him," though later he praises God for this spiritual antagonism. Balaam blames his ass, but when his eyes are opened he sees "the angel of the Lord standing in the way, with his sword drawn in his hand." So here stands this man irritated to find himself thwarted by the lowly servant of his will, but now awed by the discovery that the ass is but the humble ally of the angel. "I knew not that thou stoodest in the way against me."

Balaam knows that he is thwarted because he has gone wrongfully upon the road. Therefore his first thought is that he will go back. "I have sinned," said he, "for I knew not that thou stoodest in the way against me: now therefore if it displease thee, I will get me back again." Ah yes, but in this world you can almost never "go back again"! You cannot wipe out all that has happened between the point at which you entered upon the wrong road and that at which you confessed your error. There lie certain facts you cannot dispose of. There is a chain of consequences, and you cannot break the links.

There is but one thing to do. The voice says, "Go on!" You may not go back, but you can learn. Speak the truth now, though thou art in the wrong way! You might have spoken it from the Olympian heights had you not been tempted, but perhaps it will be better in the end if you learn to speak it not as an oracle but as one who, having been himself tempted, is able to succor other tempted ones. If an angel has thwarted you, you may at least wrestle with him, saying, "I will not let thee go except thou bless me." If a thorn in the flesh remains to remind you of the dark road where you stumbled, you may rejoice in it at last. Whether you were stopped by an ass or an angel,—by the lowliest or by the holiest of opposing forces,—you are at least still your own man. The way out is not the way back, but the way onward. Whether an ass checked your lower impulses to rush on to material gain, or an angel thwarted your secret betrayal of the highest in order that you might awake to your peril,—go on! Go on! The virtue that is bespattered by the mud of the road is better than that which spoke oracularly from the Olympian heights. Go on!

You cannot go back, but the road is open before you. Life's thwartings are life's challenges, and if accepted bravely are life's highest rewards. Go on! Your proudest moment may come when the false king who tempted you with offers of reward curses you for your obstinacy and sends you back with empty hands, but knowing that you have saved your soul and can now despise his gifts, for you have spoken the truth as it came to you when the lowliest and the holiest stopped you on the highway of folly.

A DIVINE DRAMA.

Dan Crawford.

I have just received the good news that further South even the priests are buying our New Testament. And why not? God does save papists, yes, and dramatically too!

To prove this let me relate the authentic case of a young Roman Catholic widow who with all her zeal had no rest of soul from sin's burden. There is true divine drama latent in this soul sorrow of hers, yes, a great epic worthy of the old Greek masters. Therefore, I shall (I must!) be precise in this matter, for God is not served by subterfuge. In simple one-two-three fashion I propose here and now to tabulate bluntly the ten acts that became the ten facts of her soul's delivery.

1. Picture, then, this young widow so obsessed with sin-sorrow that she flees for solace to her confessor, a good-hearted priest. Seeking the way of salvation from an R. C. priest.

2. The second panel reveals this genial, if not godly fellow receiving her confession in the old weary way, with a tolerant smile. He urges her that she is only morbid. He even advises her to go to a comic concert and laugh it off. He even goes the length of getting and giving her presentation tickets for this "fools make a mock of sin" entertainment. A time-wasting occasion this performance,—yes, but to waste time is to waste eternity. "Time will tell," we say. No! Eternity will tell.

3. The third panel is a surprise, and shows how the evil proposing of man can only help (not hinder) the disposing of God. It is the Rotunda she is going to, and at the Rotunda she actually arrives. The devil's deputy has planned to outwit the Spirit of God, who has himself begun in her soul conviction of sin. Yes, she is in God's net. The meshes of love are round her. So it is she misses the main door and blunders into something far, far better than a clown's antics. Man proposes, God disposes. What is this?

4. The fourth panel shows that in the same Rotunda there are small halls leading off from the large one. Yes, and she in error actually stumbled into a Protestant devotional meeting! God is guiding. Diamond cut diamond. God who began this work of conviction in her heart, oh! he will perfect it.

5. And now everything happens at once. Here you have a curious contrast to the adjacent clown on the other side of the wall. For sheer decency's sake she sits still: to leave would be to attract too much notice. And there the divine drama enters its second phase, the drama of a soul's destiny. There she hears strange not-out-of-a-book prayers. Protestants praying in a very personal manner, "an earnest and familiar talking with God." There for the first time she hears read Hebrews 10. 1-18. There she hears the godly method of parallel references from other New Testament writings. There, too, with the opening of the Scriptures was her heart slowly and surely opened to faith and hope, opened in amazement and comfort.

6. We are getting on. The sixth panel of this promising picture is all to the good. She cannot let this pass. She must see it through. Up she goes to the speaker with only one eager question on her lips. What, oh! what book had he been reading from? Then came her confession that she had never possessed one. Then came the preacher's offer for her to take his, a trusty old Bible full of the marked passages that had marked him prior to his marking them.

"I will lend you mine," said he. "Read those marked passages, but let me have it back in a few days. It is the most precious thing I have."

7. Now for the seventh phase of this pathetic picture. The next few days see the light shining into her saved soul from the Bible. All alone,—yet not alone, for God is teaching her his own Book. But one day, another day of destiny, came a wild interruption. And concerning this tragic event (so important a factor in our drama,) I shall now and in future let my authority speak for himself.

"The time," says Dr. T——, "had come for the Bible to be returned, but deep in study and engrossed in thought, she did not notice when someone entered her sitting room and her confessor stood before her. He noticed both the embarrassment in her manner and the restful calm in her eyes.

'What has happened to you?' said he. 'I haven't heard how you liked the entertainment, and as I didn't see you at mass last Sunday I thought you might be ill.' She had meant to keep the matter secret for a time at least, but now, off her guard, she told the whole story,—her mistake as to the room, the attempt to leave, the words heard, the book lent, and last of all, the joy and peace that filled her heart. When she glanced at his face, it was black with rage. 'Give me that book!' he cried. 'It isn't mine,' she answered. 'Give it to me,' was the reply, 'or your soul will be damned eternally! That heretic has nearly got you into hell, and neither he nor you shall ever read the book again,' and seizing it, he thrust it into his pocket and strode out of the room. She sat as if paralyzed. That awful look searching her through and through, only those born and brought up in the church of Rome know the nameless horror which the power of the priesthood can inspire. Then she thought of the man who had lent her his Bible: his address was in it, but she could not remember it, and knew not where to write."

8. Now we approach tragedy. It is with this eighth panel that the tears begin to flow.

Fourteen days have elapsed since "Father" John went tearing out of her house in a blind rage, another man's Bible in his hand. What is to be done? She must return it. So off she must go to visit the confessor, for that Bible must be returned to its owner. Here again let me accurately quote Dr. T——:

"Father John's house adjoined a convent, where he was father confessor. The door was opened by a nun, who being asked if the priest was at home, immediately replied, with frigid manner, 'Yes, Father John is at home.' As she spoke she half pushed the lady into a room opening off the hall; as she entered she saw there an open coffin, in which was the lifeless form of her confessor. Before she could recover from the shock the nun hissed into her ear these words: 'He died cursing you. You gave him a Bible, and he told me to tell you that he cursed you with his last breath. Now go!'"

9. Now comes the ninth panel of darkness,—yes, but darkness before dawn.

Some more weeks pass, black with the doom of her dead confessor, black with the thoughts of life's might-have-beens. There you see Mrs. B—— sitting alone, pondering over the wonderful events of the past three or four months.

Again wishing to be severely exact I shall let my authority speak for himself. These thrilling things must be substantiated.

"Pondering over the events of the previous three or four months, the joy of pardon was in her heart. She had bought a Bible for herself, and had read it daily, and the old errors in which she had been brought up had been one by one renounced; but there was a sorrow which could not be effaced. How ineffably sad the brief illness and sudden death of that young priest! His last look! His last words! That terrible message! She had been so blest, brought into the haven of peace, filled with heavenly joy, and he,—why should not the same words have brought him a like message? It was one of these mysteries which could never be explained. 'Why,' she said to herself, 'should a God of love do this?' At this moment the servant ushered into the room a lady, closely veiled, who stood for a moment irresolute. Before Mrs. B—— could speak the other said, 'You do not know me in this dress, but will soon recognize me.' She lifted her veil and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin."

10. Now for the last proof that the work of God is not bound. "Where two or three" face a marked Bible, be sure of it that same Bible can mark them for life! Yes, let Dr. T—— finish this thrilling drama. Why this intrusion a second time in the same room? The nun is standing just where the now-dead "Father" John stood.

"Mrs. B—— says she started back, not knowing what might happen next, but her visitor calmed her fears, adding, 'I have two things to tell you, and I must be very brief, for I am in haste. First, forgive me for that awful lie of mine: I have asked God's forgiveness, but I beg also for yours. Father John died blessing you with all his heart. The day before his death he charged me to tell you that HE TOO had found for-

giveness for his sins by that book, and that throughout eternity he would bless you for having brought him to the knowledge of his Saviour. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the book for myself. I was fascinated, and read more and more, and I too have found pardon and peace in my Saviour. I have been studying the Bible for weeks, and now here it is,' producing it as she spoke. 'I have escaped from the convent this evening, and will cross to England tonight, but I felt I must come here to return this Bible and to tell you that all my life I too shall bless you, for it taught me how to get forgiveness for my sins. Goodbye! God bless you! We shall meet in heaven.'"

So I end where I began. It is those priests here in Africa buying our New Testament that fortifies my soul in the belief that the God who saved Father John and the nun can do it once again. Think of that little worn Bible lying on the table before Mrs. B——! No mortal man expounded a line of it to those two out of the three souls saved thereby. The living words did not need the living voice. Imagine our hopes as we too build all upon God's holy Word! High hopes for a high endeavor!

Yes, and further West God HAS given us just such fruit. Pray for this lady Senhora Luz! Who is she? She is the widow (that word again,) of a converted Romish priest. God saved "Father" Luz by his amazing grace. He saw savingly that law said "Do!" but grace says "Done!" He rejoiced that while law said "Do and live!" grace saved him with "Live and do!" Law said "Often," but grace said savingly, "Once." Law said "Wages," but grace said "Gift." Law blotted out the sinner, but "Father" Luz jumped with the joy of salvation on knowing that grace blotted out the sin.

Then he being saved, oh yes! he sought to serve. In 1915 he had hoped to come to Africa, but weak in health God took him home. But here is his brave widow, who has taken the torch from his dying hand and pushed in from Portugal to pass it on.

Is it not appropriate that all this record of grace should open with "a widow in deed" and end in the same manner?

KNIGHT ERRANTRY IN KASHMIR.

Missionary reports would be devoured more avidly if they were all as breezy and vivid as "Knight Errantry in Kashmir," the annual report of the Church Missionary Society school at Srinagar, Kashmir, India.

The school principal and writer of the report is one Rev. C. E. Tyndale Biscoe. The school enrolled 1413 boys and 80 girls.

The title of the pamphlet, which contains some 50 pages, including a number of illustrations from photos, arises from a new phase of social service introduced to the boys, as will be seen below. It is this social service aspect of school life and training that furnishes novelty and inspiration to the report, and which may offer suggestions to many of our readers.

But it would seem that Mr. Biscoe has had his critics.

"The way of sinners is hard," he writes. "So runs the old saying, but I have experienced that the way of those who practise social service is also hard, for opposition comes not only from those whose evil ways are attacked, but from a quarter unexpected. There are not a few who have shaken their heads at us because they think that we have given up preaching the gospel for social service.

"But, of course, it depends what our friends mean by preaching the gospel. Personally, I learnt as a boy far more from those who were living the gospel of Christ than from those who preached it, and I naturally infer that I was not exceptional in this matter, and conclude that most boys are influenced in the same way, viz., by life rather than by talk. Nevertheless we carry on in this school as in all orthodox mission schools. Every boy in the Upper school receives his Bible teaching every day, whilst those in the Upper Primary receive their teaching three times a week, and the lowest classes are taught from Scripture pictures once or twice a week.

"We teach by map, for I am a greater believer in eye-gate than in ear-gate. The lessons on the life of our Lord are divided

into three periods, one period for each of the three terms, so that within the year we have followed our Lord from his birth to his ascension. We follow our Lord in his journeys up and down Palestine visiting the towns, villages, etc., where he preached the living gospel of love for men, so that if a boy only remains one year in the school he has learnt the whole life of Christ, and if he remains ten years, then he has followed our Lord's life ten times up and down Palestine. The lowest classes have it explained in simple language with pictures, and as they go up the school this life of him who was as truly human as divine is expanded to them in its fuller and deeper meaning.

"This is the foundation, upon this we build. The teacher, demonstrating to the pupils that he is not merely a talking machine, a sort of glorified gramophone, but a believer in his faith, shows it by works,—by humbly trying to follow his Master in the bazaars and lanes of the city, by helping those in distress, and, like the eastern shepherd, going before his sheep to lead them himself into the paths of duty and service.

"Then again the orthodox say, 'But how can your school be a school with Christian influence if you have so few Christian teachers?' I prefer quality to quantity, and I go back again to my own feelings when a boy. I had no use for a teacher or preacher for whom I had no respect. I find boys in this country the same as those in the West. If the boys believe in their teacher all is well; if not, then they pay no heed to his teaching. It is, after all, the man behind the gun that counts. I don't wish to see in my school a host of men who are rotten bad shots, but picked marksmen.

"Then again the orthodox say, 'Surely you are putting the cart before the horse. You are getting your boys to practise Christianity before they have accepted Christ. They are works of supererogation, which have the nature of sin.' A man absolutely expressed himself thus to me! Well, I ask if our Lord waited for people to become his disciples before he would put his hand on them to heal those possessed with diverse diseases!

"Our boys have been over the top and saved from drowning nearly 200 persons since they learnt to swim. They have saved I do not know how many scores from death by cholera, endangering their own lives by so doing. They have attacked all sorts of social evils with success, and are now at the most difficult of all social work in this country, as knight errants striving to save the women.

"My reasons for starting social service in this school are as follows:

"1. When I was a small boy my mother taught me herself the joys of social service.

"2. When I was old enough to read the Scriptures and understand them, I saw that that was my Master's method of showing his love for men and teaching his disciples.

"3. When I came to this school I saw that daily preaching to boys without action would lead to hypocrisy, which would result in the making of rotten Christians.

"4. Here was a city full of suffering animals as well as humans, and here was an institution full of teachers and pupils: why not introduce the one to the other?

"5. There is nothing like social service for character-forming, and that it does quickly, for as I said at the beginning, the way of social service is hard, it means jeers, insults and often bleeding.

"6. Then the Brahmans,—and most of the boys in the school in those days were Brahmans,—imagined that they were sinless and therefore superior beings, so the best way to show them they were mistaken was to tackle the evils created by this superior class, and to see their hideousness, and so learn in the twinkling of an eye what no amount of preaching in the classroom would ever have done.

"7. Then there was the increasing crowd which could only see the evils of the Indian government and all things Western. So I thought it would be good for them to clean out some of their own filthy stables first, and then they would not think so much of other people's stables."

The Sorrows of Womanhood.

These practical views, added to earlier experiences as a curate in the Whitechapel district of London, prepared Mr. Biscoe for the worst. Fortunately, in Kashmir drink is not one of the crying evils as in England, but there are other evils which are worse, and far more difficult to attack

The daily bathing period, when every non-swimmer has to learn to swim.

and overcome, for they are hedged in by caste, superstition, and religion, and the people themselves love to have it so.

"The difficulties in our way in this country are tenfold more than of a similar kind in England, because public opinion is on the side of these evils: not only that of the uneducated, but of the educated also, who resent anyone bringing them into the light. They are like men who have an internal growth and will not face an operation, but instead allow their hakims (doctors) to plaster their bodies with a filthy-looking mess of spinach and oil.

"When writing of the sorrows of women it is difficult to know where to begin and where to end, or indeed how to write about them at all. For years I was ignorant of their terrible sufferings, as women here, except of the coolie or boat class, live a secluded life. You rarely meet a woman other than the two classes mentioned in the street, and if one visits the houses of one's teachers and boys, except in illness, the women hide themselves, and the only part of them you see is possibly one eye looking at you through the crack in the door.

"When I began slowly to tumble to the condition of the women, and commenced to ask questions, dust was thrown in my eyes fairly successfully. In this way much valuable time was lost, but eventually the truth came out, principally through our friend Dr. Kate Knowles, who joined our school staff and who threw herself heart and soul into the work of tending the women in the houses of the teachers and boys; and from that time dates our crusade.

"We discovered that some girls were grandmothers before the age of 30, even at the age of 24. It seemed to be incredible, but facts are hard to get over whichever way you twist them,—and if Brahmans do not know how to twist their birth sheets, then no one does.

"This, again, meant that our lady doctors would be called upon to tend girls of 11 and 12 in childbirth, for according to Kashmir law girls may be married at 10 years of age. We tell these inhuman parents and husbands, who are at times full-grown men, that if they lived in a civilized country they would be in prison, and if we ourselves had the power to punish we would hang them. As we have not the power to hang, we can pray God to permit them to be born women in the next world, according to the Hindu theories of rebirth.

"Then there is the Hindu law that no widow may remarry. There are twenty-four million widows in India. In Kashmir there are scores of widows who have never seen their husbands, because they were married in childhood, some even in babyhood. Now Hindu widows are no different to women in other parts of this earth, hence you can understand the dangers they are in from the bipeds around them.

"As far as I remember, our first bit of social service was on behalf of a woman.

"I was in the upper hall of the school, teaching the top class, when I was disturbed

by a noise which came from the school ghat (river steps), just below the windows. Looking down, I saw a youth kicking a woman, so I called my class to the window to see the sight, and asked them if they thought it a pretty sight, and what action they would take. As they did not seem to have any ideas on the subject, I suggested that the youth should be thrown into the river. So I sent down the top boy of the class, with orders to throw the kicker into the river. He went down at once, and attempted to do so, but was unsuccessful, as the boy was too strong for him. So I called another boy and said, 'You go and help him!' He also went down, but the youth proved stronger than the two. So I called a master, and ordered him to go down to the ghat and throw this youth into the river. He went down and attempted to do so, but he also was unable to accomplish his errand, so then I had to go myself.

"When I reached the ghat I asked the youth if he would apologize to his mother: for I had discovered that she was his own mother whom he had been kicking. He most indignantly said, 'No!' I ordered the master to grasp the youth round the waist and jump with him off the wall on which he was standing into the river. The master without hesitation grasped the boy round the waist, and they both descended plump into the river, and stood in water up to their middles.

"I then ordered the boy to be ducked. The master put his head under the water, and held him there for a few seconds. It was winter time, so the water was fairly cold. When the boy's head came up, I asked him if he now would apologize to his mother. He looked at me defiantly, and then at his mother, and said, with unction, 'No!' So I said to the master, 'Duck him again, and keep his head down till I give orders!' After a quarter of a minute I said, 'Let him up!' When the boy had recovered his breath, I asked him again if he would apologize to his mother. He did not seem to be certain about it, but looking at his mother, again he said, 'No!' So again his head went under the water.

"During this operation his mother was begging my forgiveness with tears for her son, but I was obdurate. This time the boy's head was put under the river until the bubbles came up and gurgling sounds were heard.

"When I thought he had had enough I said, 'Up with him!' We waited until he had regained his normal condition, and for the third time I asked him if he would apologize to his mother, which he did with much weeping.

"After this treatment, which some kind-hearted people may call brutal, we sent him off with his mother. From that day to this no biped has ever come to our school ghat to kick a woman, and I don't think anyone chooses to kick a woman when there are Mission School boys about.

"In the month of December I went to the Punjab, and I had the pleasure of visiting two large schools, containing about 700 boys in each. Both schools were most splendidly run. They are model schools in their towns and district, and are run by the two Christian boys who were sent from the school hall, thirty odd years ago, to duck that biped.

"After this start of meddling in other people's concerns, as some people call it, we soon got to all sorts of social work, such as fires, which were plentiful, for in those days most of the houses had thatched roofs, so fire spread from one house to another with ease. There were cholera epidemics, when thousands died. Also floods, when scores of houses fell and the whole valley was under water. Then the knowledge of boats came in handy. From these greater events followed the daily round of helpful service to those in need of a helping hand, which have continued to this time, so that for another year I am able to put before you the list of deeds done by the staff and boys which have been brought to my notice during the 365 days of the year:

Help to women	103
Help to children	89
Help to old men	29
Help to blind folk	17
Help to neighbors and coolies	103
Help to animals	36
Lives of animals saved	15
Sick folk taken on the lake	367
Money given and collected by boys	Rs. 500
Fires at which boys helped	14
Coolie work	23
Lives saved	13
Band entertainments at hospitals	5

In order to make this skeleton of statistics live Mr. Biscoe now proceeds to clothe the dry bones with flesh and blood. The good turns done by the boys vary according to the seasons of the year. During the winter months it is clearing snow from the roofs of the houses where women live alone or have no man able to do the job for them; carrying firewood from the wood depots to their houses, and cutting it up for them, etc. In the summer, helping to carry the heavy water pots from the river to their houses, and all the year round their sacks of shali carried to the mills to be husked and carried back in the shape of rice. These are the usual jobs that come to hand, but odd jobs continually present themselves, like the following:

"One of the school staff, a man whom I first engaged as a teacher in the year 1892, so he is no youth, as can be seen from his grey beard, noticed a woman in trouble, trying to carry a mixed load consisting of household articles, a firepot, and a baby. The road was rough and muddy, so he accosted the lady and asked to be of service to her. She accepted his offer, and handed over the baby: as he was a stranger she did not like to part with her household goods. They had not proceeded far on the journey before the baby set up howling for its mother, so the greybeard, having a tender heart, suggested to the mother that she should take the baby and he would shoulder the household goods and firepot: but the lady objected to this as she feared to trust him with her property. So as to save much talking on the public road, he took from his pocket two rupees, and told the woman to keep the rupees as security in case he should cut and run. So the journey was continued in peace and ended in harmony, for the baby ceased howling, the woman had her goods handed intact at her house, and our greybeard did not lose his rupees.

"Again this year, as in previous years, help has been given by the boys to find children who had lost themselves in this rabbit-warren of a city, and restore them to their sorrowing parents; also several have been saved from hurt and possible death by the increasing traffic of hired tongas, motor cars, etc. To a few the boys have rendered first aid; also the boys have saved half a dozen children from drowning. It is really a great source of thankfulness to us to know that we have such a power behind us, for when a child, a favorite dog or a valuable article is lost or stolen, one can at once set over a thousand pairs of eyes and a thousand pairs of feet scouring the city for the lost article. A school can be a blessing to a town, or the opposite. The bipeds of this town think that our school is of the latter type.

"Old men in some parts of Africa are killed off as useless luggage. In Kashmir they are not so, and there are many about. Hence our boys are able to earn merit, if it is that they are after,—which they are not."

Here is a case. It is after dark. An old man comes to the bank of the river and wishes to cross, to get to his home. "He calls aloud to the boatmen, and asks them to take him across, but they aren't having any, for the old man cannot pay them what they demand. Fortunately a Mission School boy is at hand. He has no boat, but he commandeers one, puts the old man aboard, and has him across before he can be stopped. The art of paddling is a useful art, and yet it took us six years to persuade the boys to undertake the work of what they called the low caste boatmen. Who talks about the unchangeable East? Cheerio!

"I think you will agree with me that our Lord's parable of the Good Samaritan has not been entirely lost upon the Kashmir boys, for their kindness to neighbors covers an enormous area of ground.

"When I hark back in thought to the year 1890, and remember how the Brahman would pick up and pull his long, dirty garment close to his body for fear that my clothes would touch him as we passed in the street, and the boys in the school squirmed if I put my hand on their shoulders, I am astonished to see what the boys do, and how truly they have learnt that kindness must come before caste, as they put it. Now when I see them go to the help of coolies, or when a heavily-laden cart is stuck in the mud, they rush up and put their shoulder to the wheel regardless of their clothes,—well, I just feel that is 'a bit of all right'! They have been turning their attention to failed motor cars of late,

shoving them to the garage and refusing money kindly offered to them for their service, which has often astonished the would-be givers."

Kindness to Animals.

Formerly the boys only noticed animals that were lame. Then they learnt how to discover that the pack ponies had sore backs when the loads covered their sores. Now they have turned their attention to the pariah dogs, and notice when they are in trouble.

"Seven cases have been brought to my notice this year of the boys doing the Good Samaritan to the pariah dogs, removing bones that have stuck in their throats. One may extract a bone out of the throat of one's own dog without danger, but to do this kindness to a pariah dog in the street is quite another matter. This deed speaks for itself.

"They now have turned their eyes up aloft towards the birds. One boy saw a small bird in difficulty in a tree. On closer inspection he noticed that its feet were entangled in a string, and so fixed up to a branch that it was an easy prey for a hawk or crow. The bird had evidently picked up the string of a kite which had been caught in the tree. The boy was soon up the tree, unraveled the string, and set the bird free.

"The boy who was awarded Mrs. Glanville's prize for the kindest deed of the year was a little Brahman boy, named Janki Nath. He noticed a crowd of men around the municipality slaughter-house, talking and pointing excitedly, and on inquiry found that a puppy had crawled up the brick drain, and could not return as he had so filled himself with blood and was so blown out that he had become a fixture, and would no doubt have died there. As it was a nasty business no one would do anything but advise or give orders to every one else, so there was a great jabberfication.

"The Muhammadans may not touch a dog, and the Brahman may not touch blood, so between both religious persuasions the puppy had not a dog's chance, had it not been for Janki, whose Brahman caste prejudice gave way before the piteous cries of the blood-bloated pariah pup. He, Janki, before all that crowd of gesticulators and talkers, braved public opinion, went to the slaughter-house, put his arm up the drain, and by careful manipulation pulled out the half-drowned, blood-bloated pariah pup. Other boys had saved lives of animals from fire and drowning. The Islamabad School boys on one occasion saved an ox, three cows, four sheep, a goat and a hen from a burning house, but we passed their meritorious actions over for Janki Nath, because he, being a Brahman, defiled himself in public for the sake of a despised pariah pup."

Taking hospital patients for joy rides on the lake was another form of kindly service done by the boys. In all they made fifty trips and made happy 367 sick folk. "It all sounds quite easy, but is it so? The boys have to walk from their homes in the city to the boathouse on the lake, a distance from two to four miles. They then walk to the hospital, about a quarter of a mile distant, to fetch the patients. Those who can walk, walk; those who cannot walk the boys carry; those who cannot see are led; and so the maimed, halt and blind are conducted to the boathouse and put in the boats, and from there are paddled down a canal for rather over a mile, and then into the open lake. Sometimes they are supplied with tea by the boys, and sometimes a band accompanies them. Then follows the return journey to the boathouse, then to hospital, and the boys walk to their homes, two to four miles distant.

"How are the boys received when they reach their homes? By mother or sisters on the doorstep, eager to greet and praise them for their kindness to the sick and strangers? I trow not.

"We have not had any exciting or theatrical bits of coolie work to do this year, but 19 parties of boys, from 10 to 100, have joined in manual labor, such as clearing streets, clearing drains, road-making, shifting firewood, and the like.

"The school band has continued giving entertainments to the hospitals, and has cheered the lepers. We have this year added bugles to our band, so we can make more noise than before, which adds to its fame.

Ready for a fire.

Lives Saved.

"It would weary my readers to read accounts of all the lives saved, so I will mention those deeds which we consider the pluckiest, and which we had to consider when deciding to whom should be given the Lord Hardinge's Medal for the pluckiest deed of the year.

"All along the banks of the river, at every bathing ghat or flight of stone steps, you see a bathing box floating. It is a sort of rough bathing machine, divided up into six compartments. These bathing boxes are fastened by a rope, made of twigs of trees, to the shore, generally half on and half off the land, at any angle according to the height of the river. On this particular day, May 26th, the snow water was flooding the river, so the stream was running strong, and the bathing box was floating some feet from the shore in deep water. An old man, who had come to wash himself, slipped off the plank and was carried away by the stream. There were many men at the spot, but no one ventured to go to his help. But a Brahman boy, fortunately a Mission School boy, was at hand, named Nand Lall: not of strong physique, but he went into the river at once and brought the old Muhammadan ashore."

In another case a small boat (shikara) laden with paddy was managed by a young hanji lad, of about nine or ten years old. To the lad's ill luck, a big boat, or bahach, appeared from the opposite side. The lad, being so young, was confused at the sight of the big boat, and a collision took place which resulted in the sinking of both the shikara and the lad. The boat disappeared from sight, but was soon found upset and floating on. The lad, being a non-swimmer, struggled hard for his life, and cried bitterly. Soon a young boy was stripping himself and running to the lad's help. With wonderful tact he got hold of the boy and carried him to the bank with all haste. Leaving the lad on the bank, he again darted off to find the boat, and succeeded in getting a hold of the boat as well, pushed it to the bank, discharged the water, and set it to rights again.

A third case is that of Subhan But, aged thirteen years. On April 30 he was saying his prayers at midday on the side of the apple tree canal, which at that spot is about 50 yards across.

"His face was, as it should be, in the direction of Mecca. It was fortunate that his Mecca was in the direction across the canal, for two children, a boy and girl, were playing together on some logs floating on the water, which reached several yards into the stream. Suddenly the log they were on rolled around, and they were thrown into deep water. Subhan But's attention was called off his prayers by the splashes and cries,—possibly he had not shut his eyes very tight while praying. Anyway, he ceased prayer, and was off to the rescue, running on the top of the rolling logs, jumped in after them and saved them both.

"What made me especially pleased with

this boy was the fact that a year or two ago a certain educated Brahman called upon me to tell me that he was saying his prayers on the side of the canal, when he saw a little girl fall into the water and was drowning, when one of our school boys appeared on the scene, went in after her and saved her. I asked him, if he saw the girl fall in and watched her drowning, why did not he himself go in after her. 'Oh!' said he, 'I was saying my prayers, and therefore could not go in.'

"Subhan But was again to the fore on May 31, for he happened to be walking near the Kuta Kul Canal, when he saw a boy of eight years drowning. He immediately jumped into the canal with his clothes on, and saved him.

"As Subhan But had three lives to his credit in one year, we thought he was the right one to hold the Challenge Medal, presented by Lord Hardinge when Viceroy of India."

Other Events of the Year.

On July 2nd one hundred boys started on the yearly four-mile swim on the lake. Three of them continued their swim out of the lake and down to the river opposite H.H. the Maharaja's Palace, about seven miles in all. The last one to reach the Palace had been swimming from 1.20 to 7 p.m. and was none the worse for it. The point to note is that swimming is even yet thought to be derogatory to a gentleman.

An open football tournament was held, in which several town teams took part. "The silk factory team won, and well did they deserve their cup, for they played a most sporting game, which it thrilled one to watch.

"My thoughts kept going back to the days when the Kashmir boys could not be induced to kick the unholy leather unless a hunting crop was behind them. And now they have become as keen on the game as any Britisher, and eager to show their prowess in an absolutely clean game, as the trainer of this winning team had impressed upon them that clean play was far more important than winning, and honor than success.

"Further we have been cheered by seeing some boys of the state schools joining with our boys to help at the fires in the city. And some of the teachers of the state schools have joined our staff in their efforts to help the women. So after many long years of cloudy weather we see the clouds breaking with promise of the sunshine, which we of course always knew was there, but now our faith is being rewarded by sight.

"But the clouds will not disperse until the Spirit of the living God blows over the dry bones and makes them live, and then they will arise, a great army, when knight errantry will no longer be needed, for Kashmir will then be full of the knowledge of the Lord, as the waters cover the sea."

IS GOD REALLY IN THE WORLD TODAY?*

Rev. J. Stuart Holden, D. D.

There are three fragments of the Word of God which I want to conjoin as a text on which to speak to you.

The first is the great word of the apostle Paul in 2 Corinthians 5. 19, where he declares as part of the assurance with which he sets out to fulfil his commission that great conviction of his conception and confidence in regard to the historic Christ and the meaning of his life and of his death, that God was in Christ reconciling the world unto himself.

Then I would like you to join in your thought of that great word a word in Hebrews 13, at the 5th verse: "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Yet one other fragment from the writer to the Hebrews, in the first chapter at the 11th verse, which is the testimony distilled from the experience of the writer, whoever he may have been, in which he addresses God in these words of adoration and worship: "The heavens, which are the works

* Northfield General Conference.

of thine hands, shall perish, but thou remainest!"

"God was in Christ." "He hath said, I will never leave thee." "Thou remainest."

The question agitates a number of people up and down the world, and not unnaturally: Is God really in the world today?

It is a mere truism that the historic parts and aspects of the Christian religion do not attract any great measure of interest today. There are few who have any actual doubt in regard to the fundamental facts of the Christian revelation, which are as demonstrable as all other accepted facts of history, but the Christ of the first century, the God who intervened then and inaugurated a new era, is not a subject of any great interest to men today. To most men it is the present that means everything, and its child, the future: the past has little appeal. We have no hesitancy in accepting this great statement that God was in Christ, but the question we ask is this: Is he here today just as really as he was in those days? Is God doing things today? Are men, ourselves included, all unconsciously living in a presence and under an influence which imparts serious moral importance to every attitude and act of our being? Can it be possible that in this enlightened age the pathetic tragedy of Judea should be reënacted, "He was in the world, and the world was made by him, and the world knew him not"?

My friends, if the answer to this query is in the affirmative, if God is in the world today, the supreme importance of such a query as this can never be questioned, for the issues it raises are of transcendent importance. If God is here, and we have to do with him, then all life is raised from mere eating and drinking and clothing and getting and spending to something which has about it an awe and the possibility of the eternal. The danger from which none of us is entirely free is that of seeing everything in life except the main thing, of being blind to the really essential facts of our life situation, of understanding everything but the one thing to understand, the fact of God and of his presence with his people.

Of course many are already convinced. They never give the matter a single thought. They have always accepted the presence of God as a postulate of their thinking, and have proceeded upon it. But others are not so sure about it today as they were. They are unable to accept the idea of God being in the world today because it is so difficult to reconcile the bare idea of it with their own experience and observation of life. They see so many things that seem to call for God's activity. They see wrongs that ought to be righted, injustices that ought to be ended. It is no answer to say today, as people used to say tritely a dozen years ago, "God's in his heaven: all's right with the world"; for the thinking man says, Why doesn't he come down here where he is wanted? Heaven can get on very well without him, surely, but it is here where sin reigns, where men live and die in darkness where doubt and ignorance are, that he is wanted. Why doesn't God come down here and manifest his presence in some impressive way which shall touch the heart and conscience of his created world?

It is no answer to that question merely to quote texts. What is needed is substantial evidence that God is here, entering into earth's sorrows, working to bring things right, the actual inspiration of those forces which silently and slowly are making for progress in the world.

I want to address myself very simply to this great query, if perchance I may be able to remove the doubt which some young people have as to the reality of God's presence, the reality of his life in the world, and to put some buttresses under the faith of everyone, that we may go out more than ever convinced of our heritage, our privilege, our obligation in consequence of God.

At the outset, do not let us confuse God and religion! Do not let us confuse the truth of the Christian conception of God with its expression in a land like this or like my own! One of the greatest Englishmen of our generation, and perhaps the one man of my own country who understood America thoroughly, certainly in a way superior to any other historian or writer, the late Lord Bryce, said these words at Williams College: "The Christian idea of God has not done for people generally the things it claims, because, checked or perverted by the worst propensities of human nature, it has never been applied in practice."

Before looking at the question fairly and

without any attempt to evade the difficulties, let me remind you what the gospel of Christ claims in regard to this supreme and governing fact.

I remind you of the Old Testament prophecy of Immanuel, that he who was before should come to live among men, that he whose existence throned in glory was never doubted should come and dwell with us: a promise which was primarily fulfilled in Jesus Christ, who when he came said of himself, "He that hath seen me hath seen the Father." But such a stupendous promise as that which was uttered by the prophet Isaiah could not be fulfilled in thirty years, could less be fulfilled in three years: so just before Jesus went away he said in regard to the Holy Ghost, who should come from the Father and from himself, that he, the Spirit of truth, should abide with us forever, fulfilling his own conception of God, that God is not to be worshiped here or there, but is a spirit to whom time and space are nothing; and the crown of the revelation of the gospel, the crown of the hope of the Christian church is this: The tabernacle of God is with men, and he dwells with them forever. This is what the gospel says, but are these things really true today? Have we substantial evidence that these things are so, and that we are living in a world that is "crammed with heaven, and every common bush thereof glows with God"?

Truth does not accommodate itself to the average experience of men. Truth always forces men to look beyond that of which they are conscious to that which they need. Truth flings back the horizon to men and says, March! Truth points to the half-seen stars and says, Climb! If we would really have an answer to this question, Is God in the world? it must be with a view to harmonizing our lives with the fact of God's presence, and it can only be by accepting what we actually do see and proceeding upon it to our conclusions. No man ever yet solved a perplexity of this sort apart from some moral action on his own part. Jesus said, "If any man willeth to do the will of God, he shall know of the doctrine." He shall know the answer to a great question, and because it is a great question none of us can accept a small answer to it.

Now I recognize frankly some of the difficulties in the way of men seeing God today.

It is within the memory of us all that the presence of God has been banished from large areas of life by the war and by its brood of associated evils. It is within the memory of us all that during those terrible years God's commandments were flouted openly and without excuse under the stress of what was regarded as a compelling and justifying necessity. Now that the war clouds have rolled away, what do we see? Actual evils imparted to life, and apparently firmly fastened there, which are altogether incongruous with the idea of a present God.

Of course the answer to that difficulty is just this, that human sin has never yet banished God from his world. It has changed and does change the form of his manifestation to men, just as the sun which shines so brightly in the heavens today does appear blood red, flaming, angry red, sometimes when there comes between our vision and the sun itself some earth mist or earth fog. But it is the same sun. So God does change the form of his manifestation to men. All history attests this, all experience asserts it, that with the proud he shows himself proud, with the froward he shows himself froward. Ah, and once sin buried God, buried him in a tomb of rock, only to show itself powerless to quench the light of his presence, to quench the influence of his light and love amongst men; for from the rock tomb in which they imprisoned God the light which lighteth every man that cometh into the world now focuses and from thence radiates.

God in Nature.

But in any case there is this further to be said, that this age is not that of faith's ready and instinctive reference to God. That belonged to our fathers. Once men heard God when they heard thunder. Once men saw God in the clouds. Once they realized God's visitation in pestilence. Once they recognized God in springtime and harvest. But now science has banished these conceptions of God. Talking of thunder, science talks glibly of the laws of evaporation and detonation; or in regard to the clouds, of condensation and conservation; or in regard to pestilence science talks of infection by

micro-organisms; or in regard to harvests it talks about the combination of forces and inevitable consequences. One sometimes wonders whether all this is not just interesting baby talk, and if the men who spoke of these things as God's power, God's mercy, God's providence, were not much nearer the mark. In any case have these little candle gleams of knowledge darkened the sun? Have these little tapers of scientific discovery—which no one for a moment would belittle as to their value,—blotted out the sun and made it dark?

Young men and women, is God to be banished from the realms of our knowledge to those of our ignorance? If so, then there is no more peace in life for any one of us. If so, then there is no more rest of heart or mind for any of us as long as life persists. But mark you, young men and women, if every advance in comprehension of natural law is related to God's presence in the world, if those laws are his laws, parts of his ways, we shall come to know him better and not less well by reason of increased discovery! Truth is an ever-enlarging empire. The subjects of truth are enfranchised and not enslaved by what they come to know.

"A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cave-men dwell:
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God!

"A haze on the far horizon,
The infinite tender sky,
The ripe, rich tints of the cornfields,
And the wild geese sailing high,
And all over the upland and lowland
The charm of the goldenrod:
Some of us call it Autumn,
And others call it God!"

Is God in the world today? Lift up your eyes and see, and do not be afraid of new knowledge or of being enfranchised by knowing something more of God's ways! And do not forget that truth is a unit. Scientific truth, theological truth, philosophical truth are a unit. Truth is never at war within its own borders, and the more I know of the truth about my life, my nature, the nature of the world, its content, its history, I know more of God by these things.

God in Personal Life.

But the real difficulty with most of us is not in regard to these general considerations at all, but in regard to the personal life. There is so much that we see around about us that is not only not related to the idea of a present God, but is actually contradictory of it. There are things in our own experience, within our own observation which we are altogether unable to reconcile with the idea of love and wisdom.

For instance, we have had hopes which we thought were well founded, hopes which have been bitterly disappointed, desires which have been ruthlessly trampled upon, aims, pure and righteous and unselfish, which have been rudely, harshly frustrated. We have had rights which we thought were our own, and life has rudely disputed our rights and dispossessed us of them. We have cherished expectations which have been contemptuously brought to nothing and leveled to the dust; and we ask, How can such experience fit in with the theory that God is actually in the world? If we changed places with God, even we with our limited knowledge and experience would not permit things that come into human life to embitter the sources of its satisfaction and to bring to naught the fair hopes which are its crown.

Now, there is an answer to all this, but of course only a partial answer. It is this: No great sense of God's presence is ever easily attained. No real serenity or assurance of soul has ever been gained, or in the nature of the case can be gained, without struggle. Faith only comes to its own through wrestling with seemingly profound contradictions. Go back to the garden and follow our Lord Jesus to the cross and hear him say, "My God, my God, why hast thou forsaken me? I always believed you were in the world, and I cannot reconcile it in this moment."

The fact is that to Christ and to us God is here in those very things. God's intervention by way of conscience, by way of memory, by way of circumstance, God's interventions upon life by these things are all directed to bring us to our casement window and to look out, and we hear him say, "Behold, it is I! The thing you thought was contradictory of my presence is even I myself!"

Young men and women, suffer this word of counsel: Never make the mistake of using as a screen what God intends to be a lens! That is the great mistake of life. God intends your sorrow or disappointment or frustrated ambition to be the lens through which you can see him. Do not make it a screen to hide him!

Let me get further and deeper into the realm of human experience!

What are our senses of wrong-doing, of penitence, of shame, of remorse, but the shadow cast upon our souls by the drawing near of the light of God's presence, which is a final argument in a moral crisis? What are those longings and desires, that inward urge, that recognition, but flashes of light from God's brightness caught in the mirror of our souls?

"Like tides on a crescent sea beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod:
Some of us call it longing,
And others call it God!"

My friends, you haven't to look further than the realm of your own life, your own nature as you know it, to see there indisputable evidence that God is in the world, and that this great word of his evangel is true.

How Connect with God?

Now if all of this is so, if God really is in the world, the question for you and me is, How can I get into touch with him? How can I find the nexus? How can I set up a vital connection between his greatness and my littleness, between his purity and my poor starved, needy life, between his power and majesty and the great need of my shapeless, nerveless, strengthless being?

We get the answer from Jesus. "No man cometh unto the Father but by me." This is what coming to the Father means, this is what making connection with God means,—nothing less than the acceptance of Christ's way of life, life under Christ's leadership, and in this very particular, of faith in a present God.

That was Christ's own way of life, and for that way of life he was content to die to establish its truth and to make it possible for men to be reconciled to such a God as incarnated and expressed himself in him.

Christ's world was not very different from our world, the world of today. Think of the general conditions under which Jesus lived,—struggling against the impact of new knowledge and old tradition in the Greek world, of blinding intrigues and conflicting political systems in the Jewish world, of the unfeeling dominance and blight of militarism in the Roman world! Think of the reaction of men to his personality, never allowing him an easy or an untroubled hour! Think of the strength of his temptations,—tempted in all points as we are, yet without sin!

Yet Jesus lived in the protective, assuring, inspiring atmosphere of God's nearness. God was there. He knew it, and he lived in the midst of this encompassing reality, so that the work of his life was "My Father's business," so that its happenings were all by his Father's permission and knowledge, so that the cup of his experience was mixed for him by the Father, so that its projections into eternity were just the Father's house of many mansions.

My friends, that is what it means to be a Christian, to take Christ's way of life and to relate all life on Christ's own authority and by his imparted power and strength to the fact of God's presence.

In the diary of Sir Ernest Shackleton's great march from Elephant Island to South Georgia on the expedition before that one on which he laid down his life, he wrote in the midst of that Antarctic snow and ice:

"When I look back on those days, I have no doubt that Providence guided us not only across the snow fields, but across the stormy White Sea that separated Elephant Island from our landing place in South Georgia. I know that during that long and racking march of 36 hours over unnamed mountains and glaciers it seemed to me we were often not three men, but four. I said nothing to my companions on the point, but afterwards one said to me, 'Boys, I had a curious feeling on that march, that there was another person with us!' A second member of the party confessed to the same idea. One feels the dearth of human words, the roughness of mortal speech in trying to describe things so intangible, but a record of our journey would not be complete without a reference to a subject which lies closest to our hearts."

Is God in the world today? Oh, this is but one line out of the whole biography of Christian experience on this point! Is Jesus here today? Well, I know men and women who say they live with him, who say they talk with him, and that he talks with them day by day: whose lives bear evidence of the truth of their assertion.

So in closing I ask you to end the blind life which is without God and without hope in a world like this. How? By definite moral action. For no man ever comes into touch with God through Christ except by some definite moral action. Every man thus comes to know him.

When he was here he said to some, "Fill the water pots with water!" They did it, and came to know him. "Leave your business and follow me!" he said to a man. He did it, and came to know the truth of these things. "Stretch out your withered hand!" he said to another. He did it, and found himself restored. "Go call your husband!" said he to a sinful woman. She went and did it, and came to know him in consequence.

Ah, friend, we will never, never establish that nexus between our poor lives and the great, full life of God which seeks reëxpression in the lives of the people in any other way! Every offer of gospel grace, of cleansing, of opportunity of reëstablishment of power, is just a coveted enduement for a life of faith which sees because it believes, and in which the shadows flee forever from the light.

Someone says to me: "You haven't anything else to say in answer to that great question than just the old, old, threadbare story of Jesus. Is that all there is in it?"

Well, friends, I heard of a boy in one of your Texan regiments who had heard a great deal about the ocean, but had never seen it until he reached the port of embarkation on his way to Europe. On getting out beyond the Narrows he said in the presence of one of his officers:

"Is this the ocean that I have heard so much about?"

And the wise officer said: "No, boy, but it is as much of it as you can see just now! There is more of it."

Is this all? Well, it is all that you can see. It is all your life can take in of Jesus Christ. Embark on him, as that man had embarked upon the ocean, and you will find it is wide to the very breadth of eternity, wider than your needs, stronger than all your weaknesses, as measureless as the might and love of God.

Is God in the world today? Let your experience, my friend, be an answer to that question in the terms of an evangel of life for which the world waits!

> O God, our Ruler, give to every state a deeper sense of human brotherhood, a new respect for man and reverence for woman, new loyalty in service and charity, new happiness in work and justice in reward: that our homes may be restored in thee, and all the world may reflect the radiance of the throne which is eternal in the heavens! Amen.

PERSONALIA.

Miss Emma Dryer of Chicago, for many years actively engaged in Christian service, died at her home in Chicago last April. She was among the last surviving of those who were associated with D. L. Moody in Sunday school work in the early '60's, entering enthusiastically into Christian service in her spare time, as she was engaged as a public school teacher during the week. Later she gave her whole time to city mission work, and in the early days of the Chicago Evangelistic Association, out of which the Bible Institute grew, she rendered valuable service collaborating with Mr. Moody in the organization of the work, and also in the activities of the Chicago Avenue Church, of which she was a member.

For years she directed the Bible work from which developed, through her as organizer, the Chicago Bible Society.

Miss Dryer was a talented speaker, a thorough Bible scholar, and a well trained teacher.

Mr. Stebbins' "Reminiscences."

The evangelistic world of the past 50 years or more is called to life by the volume of reminiscences recently written by Mr. George C. Stebbins. For the last 20 years of D. L. Moody's career Mr. Stebbins

was one of that group of evangelists and singers associated with Mr. Moody and Mr. Sankey in campaigns all over this country and Great Britain: among whom may be named P. P. Bliss, Major Whittle, George F. Pentecost, James McGranahan, D. B. Towner. This is no formal tale, but Mr. Stebbins awakens memories by agreeable information and anecdotes that often give clear insight into the spiritual power vouchsafed to those leaders.

The book gives sketches of other leaders in gospel music who touched Mr. Stebbins' life, from Philip Phillips to E. O. Excell and Charles M. Alexander, and many a sidelight on the development of the composition and publication and use of the gospel song.

"Reminiscences and Gospel Hymn Stories" by George C. Stebbins is published at $3. It can be bought at this price from the Record of Christian Work, or in combination with a year's subscription to our magazine, new or renewal, for $4.

The New Psychology and the Religious Life.

A series of seven Sunday evening addresses on the above theme was given by Dr. Harris E. Kirk of Baltimore, as follows:

The Underworld of the Mind;
The Conflict between the Self, Society, and God;
Misdirected Efforts that Increase Mental Strain;
The Dark Night of the Soul;
The Soul Turning toward the Light: Confession to God;
Releasing Spiritual Energies through Prayer;
The Church, the Brotherhood, and the Kingdom of God.

Next Month.

How Should the Preacher Say It? Rembert G. Smith.
The Christian Way of Differing. John A. Hutton.
The Inspirational Value of the Coming Again of Our Lord. Len G. Broughton.
What is Success? Daniel A. Poling.
Decide for Christ! Stanley Addison.
The Calling of Simon and Andrew, James and John. Melvin E. Trotter.
Northfield. (A Poem.) Henry H. Barstow.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

18955..$ 50	18956..$3 00	18957..$2 00
18958.. 4 00	18959.. 3 00	18960.. 5 00
18961.. 5 00	18962.. 2 50	18963.. 5 00

Receipts, April 15 to May 15.

Bible Institute Colportage Association.

18965 .....$1 30

Your paper is highly valued as new Acts of the Apostles. I have been lonely in my work, and your paper has done immense good as a spiritual stimulant. My income since the war has become much reduced, so that supporting my family has become hard; hence I shall thank you for a gift copy.—From Ceylon.

I want to express to you my thanks for sending me the Record of Christian Work. I read it with great interest, and it is very helpful. All the departments are fine, but I especially appreciate the splendid sermons and addresses. For the missionary who does not get to hear many sermons these addresses are a real treat.—From India.

Average Boys and Girls, by A. H. McKinney. Fleming H. Revell Co., New York. 111 pages, illustrated. $1.

A wise book. It is untechnical in style, but embodies the best ideas in pedagogy and educational psychology and plain common sense.

Its contents are formulated as 12 Propositions, beginning with "Boys and girls are fundamentally about the same everywhere"; "No two boys or girls are exactly alike"; "No boy or girl remains the same for any considerable period of time"; down to "The best is none too good for average boys and girls" and "The greatest of these is love." Each Proposition is finally crystallized into three Conclusions,—practical exhortations to help realize the Propositions in religious teaching.

Devotional Leadership: Public Preparation for Public Worship, by Gerrit Verkuyl. Fleming H. Revell Co., New York. 160 pages. $1.25.

The author holds that the secret of success in devotional leadership is in adequate preparation. He who would lead others into the sacred presence must first make that presence his own dwelling place.

Hence these ten chapters on the nature and requisites of devotions, private and joint devotions, worship in song, prayer, Biblical aids, and related themes. It is a full book that conveys practical hints on almost every phase of the subject, it would seem.

OUR BOOK TABLE.

Before the Dawn, by Toyohiko Kagawa. A Translation from the Japanese. George H. Doran Co., New York. 398 pages. $2.50.

Said to be substantially the earlier life story of the author Kagawa, a Christian slum worker and labor leader who is at present on a tour around the world under the auspices of the World Student Federation. He was an outstanding figure at the Washington Foreign Missionary Convention, for he has accomplished great things in his way. Under the title "Across the Deathline" the book has sold by hundreds of thousands in Japan.

It is a unique book, purporting to relate the career over a period of several years of a young Japanese of good family. He attended a Christian school, and later a theological seminary. He was of temperamental personality, studious, introspective, often morbid, given to self-rebuke and excessive abnegation, following unusual plans in deference to his ideas of the teachings of Jesus Christ after he became a baptized Christian. Thus he took to street preaching in the slums of Kobe, hired a small house and lived in it with an increasing family of the lowest types of beggars who attached themselves to him, meanwhile earning support in a mercantile office. The raw life of the dreadful slums, with its beggars and prostitutes and blackmailers and criminals, is spread before the reader in a realistic way, but not sensationally. This man's love for children and efforts on their behalf was the bright spot in his depressing conditions.

The book is not easy to read, but it is a revelation of alleged family and business and slum life in Japan such as one does not get in other books.

It does not reach the recent years of Kagawa's Christlike ministry in the slums, and his large influence by voice and pen.

On Earth Peace, edited by Margaret Burton. M. H. Leavis, West Medford, Mass. 30 cents.

The new textbook on the causes and cure of war for discussion groups in women's organizations. Missionary women, with their investment of life and money in home and foreign missions, must enter on the quest of a substitute for war as a settlement of difficulties between nations and racial groups. There must be peacemakers to meet present conditions. "Blessed are the peacemakers."

The little book is a composite of six chapters which deal with Christian missions and world peace, interracial elements of the program, causes and cure of war, organizing for world peace and the Christian way of life. The main issues are covered briefly and simply, but point the way to a more careful study if desired. The book is intended for busy men and women who are confused by the contradictory statements in the press and need to consider thoughtfully the possibilities of peace. We are hoping that in every summer conference there may be discussion groups under competent leaders studying this book.—Mrs. Henry W. Peabody.

Of Missionary Interest.

Bits of China: Travel Sketches in the Orient, by Christine I. Tinling. Fleming H. Revell Co., New York. 222 pages, illustrated. $1.50.

A volume of brightly written experiences by a trained observer who went about China with her eyes open. Unlike many Occidentals, she saw the Orient neither wrapped in a glorified haze nor plunged in the gloom of despairing night.

Miss Tinling realizes that great good has been wrought during the last half-century in the land of Sinim through the ministries of Western agencies. She realizes, also, that enormous tasks yet await completion.

A cheery book, written in parti-colored inks, so that the reader catches something of the glow and movement and many-hued life of China. River trips, journeys into the fastnesses and comparatively unknown regions of Western China, together with vivid pictures of the teeming life of the great cities, combine to make Miss Tinling's chapters not only an unusually interesting, but a substantially informing narrative.

Fine Gold: A Missionary Romance of South America, by Josephine Hope Westervelt. Biola Book Room, Los Angeles. 141 pages, illustrated. $1.25.

A story for which the authoress has drawn freely upon the lives of missionaries in South America, especially those of the Evangelical Union of South America. So there are real people and real incidents behind it, and the pictures reproduce photos of people and scenery.

Short paragraphs at the top of each chapter conveying the religious lessons of the chapter emphasize the religious and missionary objective of the book.

Hero Tales from Mission Lands, by W. P. Nairne and Arthur P. Shepherd. George H. Doran Co., New York. 238 pages, illustrated. $1.75 net.

A book for adolescent boys, in which some picturesque adventure is the means of in-

troducing them to a missionary or native Christian whose whole story is an inspiration. To achieve this total effect each chapter contains a note upon its Aim, also information about the individual's life, and Questions for Discussion.

The list of heroes extends from Columba and John Eliot to Sundar Singh.

Little Children of Mission Lands, by Mary Entwistle. George H. Doran Co., New York. 199 pages, illustrated. $1.75 net.

A collection of delightful stories of little children of all lands and races, touched by the gospel: 29 of four to six pages each, and one more, "A Chinese Baby," in eight short chapters.

Young people of the primary grade will love these stories and will have their vision and sympathy extended to take in all the world.

Martyr of Huping (The): The Life Story of William Anson Reimert, Missionary in China, by Allen R. Bartholomew. Board of Foreign Missions, Reformed Church in the United States, Philadelphia. 157 pages.

The noble army of martyrs is still receiving recruits, worthy to follow those of our fathers who faced in olden times the dungeon, fire, and sword. "Among no class of workers is the martyr spirit more in evidence than in the hearts of the foreign missionaries who have gone to labor in the hard places of the world."

On Sunday, June 13, 1920, the mission compound at Yochow City was thronged with men, women, and children, seeking protection from the lawless bands of soldiers infesting the region for the purpose of looting. Even the college compound at Lakeside was the refuge of hundreds of women and children. Mr. Reimert met the soldiers at the gate with kindly greeting, but on his refusal to admit them was shot to death. Thus came to an end the self-denying service which for 18 years had brought the light and knowledge and healing of the great Good News to the people of Hunan. The story of such a life deserves the grateful attention of the Christian church, and brings with it new courage, new resolution, new vision of what a true life may be in spirit and in accomplishment.

Dr. Bartholomew has written with deep feeling and without elaborate detail. Like all records of missionaries in foreign lands, the book contains much that is revealing about the people to whom Mr. Reimert ministered,—much that testifies to the large contribution to the kingdom of God which they may yet make.—L. M. N.

Negro around the World (The), by Willard Price. George H. Doran Co., New York. 75 pages, illustrated. 75 cents.

A clever and unique book by a trained and informed writer, giving a swift summary of the Negro in Africa, America and the West Indies. Written in vivid and direct language, every chapter contains the essential facts of Negro life and progress in epigrammatic brevity.

The book is impartial, and represents the results of extensive travel, we are told. Several quaint pictorial maps by George Annand tell their own story.

"There are two chief factors in the future of the black race. One is its amazingly rapid increase in numbers, the other is the equally amazing rapidity with which it progresses wherever it is brought under progressive influences."

Peasant Pioneers: An Interpretation of the Slavic People in the United States, by Kenneth D. Miller. Missionary Education Movement, New York. 200 pages, illustrated. 60 cents and $1.

The author has had unusual experience in America and Europe to become familiar with his subject. He tells of the village life and customs and traditions of the Slavs in Europe, their social and economic and political conditions, their religion, etc. In this land he shows the Slav at home, at work, at worship, and what they may contribute to America's future.

Statistics and maps and diagrams complete the study.

Seeing America for Christ: A Program Book Prepared for Use in the Junior Department of the Daily Vacation Bible School, by Arthur Henry Limouze. Presbyterian Board of Christian Education, Philadelphia. 186+ pages, with illustrations. $1.75.

After an extended Introduction, giving pointers about the D. V. B. S. session, the contents are divided into two parts, Teaching Material and Handwork.

The Teaching Material offers a program for each day for five weeks. America is the general subject, and it is broken up into studies about the land, the flag, various classes of inhabitants (Indians, Eskimos, immigrants, etc.), various occupations (farming, lumber, mines, etc.), school, religion, and so on.

The author is experienced, and has compiled a serviceable book.

Tibetan Folk Tales, translated by A. L. Shelton, edited by Flora Beal (Mrs. A. L.) Shelton. George H. Doran Co., New York. 194 pages, illustrated. $2 net.

Forty-eight tales gathered by Dr. Shelton from the limited literature of that land, and from the tents and campfires of the people. As usual with folklore, animals and birds and insects enter into the parables as well as man, and there is humor as well as morality and superstition.

Each tale has an apposite Tibetan proverb under its caption. The front cover and frontispiece are in color, and there are a dozen other drawings.

World Cruise Among Boys of Other Lands (A), by Dougal E. Young. Association Press, New York. 78 pages, with map. 75 cents.

Originally prepared for use in the Boys' Division of the Rochester Y. With the help of a big map they visited 14 lands, learning something of the history, leading personages and the boyhood of each. Questions for discussion are given, and a list of projects for the boys to carry out between meetings.

Seems like a good idea!

Study of the Bible.

Beauty of the New Testament (The), by Burris A. Jenkins. George H. Doran Co., New York. 240 pages. $1.60 net.

The author's object is to throw into relief the literary beauty of the New Testament. He skillfully emphasizes his points by selected quotations, using Moffatt's Translation so as to obtain a fresh and more modern interpretation of the passages under discussion. The 29 chapters bring out the artistry of the Gospels, and the sayings, short stories and epigrams of Jesus, as well as the recorded incidents of his life and death. In the Acts and Epistles consideration is given to oratory in the early church, the preaching of Paul, and the literary grandeur and distinctive style of the Pauline writings, etc.

Four Gospels and the Christian Life (The), by Walter B. Denny. Pilgrim Press, Boston. 205 pages. $1.

The author dates the Gospel of Mark at 70 A. D., Matthew at 75, Luke at 83, and John at 98-110. He considers the Gospels have a merely human origin, and are the victims of the vicissitudes of the supposed way in which they came to be written and patched together and translated and handed down to us. Still, they are all we have got. His theory of Jesus fails in any clear statement of his deity, and his atoning work as our Saviour from sin is not even hinted at. One is a Christian if and while he is loyal and obedient to this Jesus.

As a textbook, the volume is remarkably well done. Mr. Denny is efficient in the lay-out of his matter, lucid in what he says, clear-cut in his outlines and questions.

Four Gospels (The): A Study in Origins, by B. H. Streeter. Macmillan Co., New York. 622 pages. $3.50.

A book primarily for the student, going rather minutely into the difficulties surrounding the origin of the four Gospels, written in clear style, presented in a scholarly way, and with four indexes that make the contents readily available to the reader, on the MSS., the subjects, the proper names, and the Scripture references dealt with in the text.

Canon Streeter's aim has been to focalize the fresh evidence that has accumulated during the last 50 years in textual criticism, source analysis, the cultural background of the early church, the psychology of mysticism, and kindred studies, coördinating these by making them illuminate and consolidate one another. He sets out some researches of his own which he thinks throw light on certain problems. Part I deals with "The MSS. Tradition," Part II with "The Synoptic Problem," Part III with "The Fourth Gospel," Part IV with "Synoptic Origins."

Any educated person who is interested in the above important matters will not find himself in too deep water, even if he has no previous technical knowledge of the subject.

Making of the English New Testament (The), by Edgar J. Goodspeed. University of Chicago Press, Chicago. 129 pages. $1.50 net.

Dr. Goodspeed has a happy style in rewriting the history of the New Testament in English translations. It is when he gets to the last two chapters that the reader will begin to sit up.

"The Modern-Speech Translations" tells of the stream of private translations that began in England and America after the Revision of 1881, many of which are seldom heard of. "The English New Testament Today" is the most important contribution Dr. Goodspeed makes. It is a calm and comprehensive argument for the use of colloquial rather than 17th century English, based primarily upon the fact that the original Greek was the "common" language of the people, hence every generation has a right to it in its own language and vocabulary.

Old Testament (The): A New Translation, by James Moffatt. Vol. II, Job to Malachi. George H. Doran Co., New York. Pages 561 to 1031. $2.50 net.

This second volume, completing Dr. Moffatt's translation of the Old Testament, follows the same lines as volume I. Scholars agree that this makes severer demand on a translator because of the more difficult text and its poetic structure. It is so different from the standard versions that comparison is hopeless. Functions of higher critic and commentator appear again in the many transpositions of the text and the inclusion of numerous passages in double brackets as being later interpolations, etc.

It is a book for the student rather than the general reader inasmuch as it injects so much disputed matter into the text.

Various Themes.

Both Sides of Evolution: A Debate, by Charles Spurgeon Knight. Arthur H. Field Publishing House, San Jose, Cal. 233 pages.

The author has thrown his discussion of evolution into the form of a debate in order to marshal arguments for and against it. He is on the negative himself, but he presents the usual hypotheses and affirmations of the other side with fairness. On both sides he quotes liberally from the latest books and magazines.

Nobody can be satisfied with a discussion of evolution for lack of facts, but at least this book presents difficulties and objections and denials by scientists that you never would think existed if you read only books advocating evolution.

The book is cheapened by numerous misspelt names and printer's errors.

Handbook of the Outdoors (A), by Earle Amos Brooks. George H. Doran Co., New York. 238 pages, with frontispiece. $2.

The author is instructor in Field Laboratory Sciences in the School of Religious Education and Social Service, Boston University. He holds that no agency of religious education is more helpful for building character than the great laboratory of nature. The club leader, teacher, religious worker should know how to utilize all the experiences that may be gained on a hike or a camping trip.

The contents are in three parts. Part 1 (93 pages) has chapters on separate topics like pathfinding, hiking, mountain climbing, special outdoor activities, water and winter sports, auto camping, research work, woodland games, outdoor religious services. Part 2 (74 pages) is devoted to woodcraft: the purpose of woodcraft studies, survey and classification of materials, birds, flowers and aquatic life, etc. Part 3 (64 pages) deals with campcraft: locations, equipment, food and cooking, program and purpose, leader and group, emergencies, etc. An extensive Bibliography of study and handbooks is appended.

All the way along the author is telling you what to do, how to choose the best for your purpose, how to use your wits, how to study nature, how to develop yourself. He writes easily and simply, so that boys and girls as well as their leaders can learn from this book. It is A 1.

Lion in His Den (The): A Series of Discussions of Books and Life, by Lynn Harold Hough. Association Press, New York. 216 pages. $1.75.

Fifty-two short chapters, which are in the form of conversations of the author with a person called the Lion, once a prominent college man and graduate, who was, however, overtaken with an accident that left him a permanent invalid.

The subjects are quite varied: ancient and present day, people and books, politics and religion, anything and everything. The gifted author reveals his versatility and ability in pointed, epigrammatic style.

New Orthodoxy (The), by Edward Scribner Ames. University of Chicago Press, Chicago. 127 pages. $1.50.

This book is written in the spirit of the present religious controversy. The old orthodoxy is static, the new is "growing"; the old is "akin to alchemy," the new to modern "chemistry"; the old "denounces free inquiry," the new "welcomes it." The new does "not believe in miracles," places no emphasis on individual salvation, nor in conversions that are in any sense supernatural. The new breaks from Protestantism with its appeal to the Bible as authority: it owns no authority but that of experience. There are "no saints and sinners." "The Christian life is life at its best." Christ is "associated in most men's minds with all that they feel and respect as divine. "Religion is devotion to ideals. "The Bible reflects the history of a religiously gifted people." "It is growing" because there are religiously gifted people in all ages whose writings are adding to the religious heritage of the world.

It is doubtful if the old orthodoxy is treated fairly. It is difficult to state an opponent's position in a way recognizable to his own thinking. But the new orthodoxy finds a full, frank exposition. Its contrast to the Christianity of the fathers is sufficiently sharp to make it a new religion. It can hardly be said to be built on the New Testament. It is the product of this age. Time will test its value. The question of the historic foundations of the truth or falsity of new or old does not enter into the discussion, for the book deals with the superstructure.—S. C. H.

Pedagogy of St. Paul (The) by Howard Tillman Kuist. George H. Doran Co., New York. 169 pages. $1.75 net.

Paul of Tarsus never studied pedagogy, but he was a great teacher. He was probably the most scholarly of the apostles, although the fact that he attended what has grandiloquently been termed the University of Tarsus must not be pressed too far.

This volume, one evidence among others that the Biblical Seminary in New York, in which Dr. Kuist is a professor, has entered the ranks of productive scholarship, is a distinct contribution to the history of Christian education. In a sympathetic foreword Dr. H. H. Horne, who suggested this study, points out that the field of Biblical pedagogy is practically an unworked mine. To its investigation Dr. Kuist brings a devout recognition of the Bible as a source-book, an admiration for St. Paul, a thorough knowledge of the Greek New Testament, an acquaintance with modern

pedagogical theory, and an aptness for interesting style.

His interest, as he frankly says, is (in this particular book) limited to St. Paul the teacher, rather than the teachings of St. Paul. After tracing his racial heritage and educational environment, Dr. Kuist considers the influences that shaped Paul, his qualifications as a teacher, his aim, the psychological elements in his appeal, his methods, the results attained, and the evaluation and (so to speak) imitability of his career.

The book is condensed in matter, but there is much in a little space. A rather extended Bibliography adds to its value. The book is adorned with several cuts. It should be read and handled by all Bible students, teachers of youth, and religious workers with the masses.—C. A. S. D.

Saints and Ladies, by Clarissa H. Spencer. Woman's Press, New York. 192 pages. $1.50.

A survey of Christian womanhood since the days of our Lord, in which biography is enriched by specializing on the noble character and good works of the women mentioned. A fine ideal is upheld throughout.

There are six chapters, dividing the subject by periods. First there are "The Friends of Jesus," then "Fellow Workers with the Apostles." After these come the "Saints and Martyrs" of the early centuries, followed by the "Statesmen and Mystics" of the Middle Ages. The Reformation leads to "Wives and Preachers," and "The Unknown Quantity" concludes the survey with a study of the present status of woman in the church and of her greatly expanded range of usefulness in modern life.

To each chapter is appended a list of the "Source Material" used in preparing the chapter. Thus the book opens the way for exhaustive reading upon the subject.

The volume is tastily printed, with generous margins.

To Be Near unto God, by Abraham Kuyper, translated from the Dutch by John H. de Vries. Macmillan Co., New York. 679 pages. $3.

The author is most widely known as prime minister of the Netherlands in 1901-5 (he died in 1920), but a 10-page Biographical Note by the translator reveals a man of great intellectual and spiritual stature. He took a doctorate in Sacred Theology in Leyden University at the age of 26, and entered the ministry. Later he got into editorial work and parliamentary service, founded the Free University in Amsterdam, and engaged in other varied labors. But evangelical earnestness was ever the leading factor in his life.

This book is a series of 110 meditations, not always on Scriptural texts or themes, but always saturated with Scriptural thought, and usually mystical in the best sense. A textual Index pages about 300 references to texts, of which nearly half are in the Psalms.

We shall keep this book near at hand and share nuggets from it with our readers in "Selected Thoughts for the Quiet Hour."

AMONG THE NEW BOOKS.

Christianity and World-Problems, by W. E. Orchard. George H. Doran, New York. 211 pages. $1.75 net.

Church of the Spirit (The), by Francis Greenwood Peabody. Macmillan. 208 pages. $2 net.

Craftsmen of the Soul, by Gaius Glenn Atkins. Fleming H. Revell Co., New York. 203 pages. $1.50.

Creative Prayer, by E. Herman. Doran. 240 pages. $2 net.

Decision Day Talks, by Charles Francis Carter. Revell. 59 pages. 60 cents.

Doing the Impossible, by John E. Calfee. Revell. 116 pages. $1.

Ethics, In Theory and Application, by Horatio W. Dresser. Thos. Y. Crowell Co., New York. 509 pages. $3 net.

Gospel of John (The), by Benjamin W. Robinson. Macmillan. 275 pages. $2.25.

Incarnate Glory (The), by William Manson. Doran. 250 pages. $2 net.

Knowledge of God in Johannine Thought, by Mary Redington Ely. Macmillan. 151 pages. $1.50.

Looking Toward the Heights, by O. C. S. Wallace. Doran. 174 pages. $1.60 net.

Lost Treasure of Umdilla (The), by Annie M. Barnes. Revell. 224 pages. $1.50.

Man from an African Jungle (The), by W. C. Wilcox. Macmillan. 248 pages. $2.50.

Mental Hygiene as Taught by Jesus, by Alexander B. MacLeod. Macmillan. 138 pages. $1.50.

Mountain Peaks in the Life of Our Lord, by William Bancroft Hill. Revell. 189 pages. $1.50.

Peloubet's Bible Dictionary, by F. N. Peloubet. John C. Winston Co., Philadelphia. 808 pages, illustrated. $2.50 and $5.

Projects in World-Friendship, by Leslie Lobingier. University of Chicago Press, Chicago. 175 pages. $1.75.

Psychology of Leadership, Henry Edward Tralle. Century Co., New York. 234 pages. $1.75.

Rochester and Colgate, by Jesse Leonard Rosenburger. University of Chicago Press. 173 pages. $1.50 net.

Roses of St. Elizabeth (The), by Jane Scott Woodruff. L. C. Page & Co., Boston. 147 pages, illustrated.

Son of Nicodemus (The), by Howard Agnew Johnston. Revell. 221 pages. $1.50.

Studies in Criticism and Revelation, by Thomas Jollie Smith. Revell. 192 pages. $1.50.

Sunday School in the Modern World (The), by D. P. Thomson. Doran. 255 pages. $2 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

July 5. The Beginning of Foreign Missions.

Acts 13. 1-12.

We are at the watershed of the book of Acts. From now on Paul is the prominent figure in the new activities of the gospel of Christ.

The conversion of Cornelius had secured official sanction for the admission of Gentiles into Christian fellowship, but it did not raise the question of the aggressive evangelization of the Gentile world,—a question that will be settled in chapter 15. Today's lesson shows how God took hold, and from first to last promoted and guided and empowered the first foreign missionary expedition. Antioch, the first Gentile church, becomes the mother church of organized Gentile Christendom.

It was fitted for such an honor. It had missionary atmosphere in the many races that comprised its membership, and hence a missionary interest and outlook. It had also the right missionary material, for it was well supplied with prophets and teachers. From among these the Holy Spirit unmistakably directed the separation of the two whose previous record shows them to have been the best men in the field,—mature in character, experienced in preaching and teaching. The church showed missionary spirit, and was ready to do its part. Barnabas and Saul were promptly and prayerfully designated for the work by this double call of the Holy Spirit and the church. What a grand yet solemn farewell they must have had!

Note carefully that this plan was not due to persecution as was the case with earlier expansion, or to any man's enterprise or imagination, or even to a sense of obligation for unsaved heathendom. The church did not bid for candidates. The initiative and direction came from heaven. The ministry is a heavenly "calling" (2). Should not every minister and missionary have a clear call?

Paul's first missionary journey begins, 4.

The teacher should familiarize himself with the localities, persons and other facts of this journey. It covered perhaps three years, say 48-50 A. D. Paul, who had been converted 12 years before, was now 48-50 years old. Read at a sitting to the end of chapter 14, where Paul and Barnabas are back again at Antioch of Syria. Trace the route on a map, covering about 1400 miles on the round trip. Read up the history of Cyprus and Salamis in a dictionary. Sir William Ramsay thinks that the Epistle to the Galatians was written to the churches founded on this journey.

The evangelization of Cyprus, 5-12.

Paul's usual methods appear in the evangelization of Cyprus. The mention of synagogues shows there were many Jews there. To them the gospel was first preached, as the starting point for influencing the Gentiles. No results are recorded, however, except the conversion of the proconsul Sergius Paulus at Paphos, after a contest for his soul with Elymas (8).

This man was not a pagan, but an apostate Jew, a sorcerer or magician. As the old religion of Rome lost its power, people fell a prey to superstition and religious quackery,—just as they do today. There were crooks like Elymas (10) ready to take advantage of their ignorance and gullibility,—just as our big cities are full of modern Elymases today.

Paul did not withstand and defeat him in his own power or passion, but as "filled with the Holy Spirit." This marks the conflict as between God and the devil. And the Holy Spirit authenticated Paul's boldness and denunciation by smiting Elymas with temporary blindness, vindicating the true gospel by the conversion of Sergius Paulus.

Christianity is a world religion. It spreads by conversions. Has your class got missionary vision?

Sorcerers flourish because of human heart-hunger and the lack of true preaching and teaching to feed it. In the face of spiritism and the many religious fads and frauds of our day let us do our best as Sunday school teachers! Evil cannot stand up in the presence of a Spirit-filled teacher.

July 12. The Gospel in Antioch of Pisidia.

Acts 13. 13-52. Lesson portion, 42-52.

A synagogue meeting is breaking up (42), and so deep an impression has been made that there is urgent request that the leading address be repeated the following sabbath. What were "these words"?

The teacher should make a study of Paul's address, verses 16-41, for several reasons, and especially as the lesson portion reveals its results.

It is the first record of a sermon of Paul's,—only a synopsis, of course, of an extended address,—yet it contains characteristics of all Paul's preaching, of his understanding of the plan of salvation. Being addressed to Jews of the Dispersion, it is founded on Old Testament Scripture and recent facts. There is (1) God's preparation of Israel from the fathers to David, 17-22; (2) the promises fulfilled in Jesus, crucified and risen again, 23-37; (3) forgiveness and justification in him alone, 38-41.

Note especially the contrast drawn between Christ and Moses (39), and the per-

sonal challenge (26, 38-41). Verse 39 is a simple but comprehensive gospel statement. Have your scholars memorize the first half of it. It is the first use of Paul's great word "justified."

Can you not reproduce Paul's argument and appeal in such a way as to awaken the same interest in your scholars as Paul did in that synagogue, with desire to hear it again?

Contrasted results.

The results of this address were on the whole favorable. Not only did the Gentiles request its repetition, but many Jews and proselytes engaged Paul and Barnabas in a kind of after-meeting.

Think yourself back into the situation! Some idea of the interest and curiosity aroused during the week is gained from the largeness of the crowd that came together the next sabbath.

Now take pencil and paper, and write down in two columns the further effect the second sabbath upon the Jews and upon the Gentiles: how each class felt, what they said and did. It is thought that verse 49 must have consumed several months.

The preaching of the gospel to large mixed crowds always produces a twofold attitude, welcome or antagonism. Perhaps this is more marked today in lands where the territory of other religions is invaded.

Turning to the Gentiles (nations).

As for Paul and Barnabas, they accepted the hostility of the Jews as a sign to fulfil God's worldwide gospel plan, still basing their reason on O. T. prophecy. When they were expelled from Antioch they moved on to other towns, where we shall find them next week. They were back again in Antioch after a while (21, 22).

How long ought a man continue preaching to people who will not accept the gospel, before turning to others more needy?

July 19. The Gospel in Lystra.

Acts 14. Lesson portion, 8-20.

Persecution drove Paul and his party away from Antioch in Pisidia, so they went to Iconium. Their testimony there was accompanied by signs and wonders and the Lord's co-witness; but an onset by both Gentiles and Jews brought their stay to an abrupt end, and they fled to Lystra and Derbe (1-7).

The narrative is brief, but we must think of Paul and Barnabas spending months perhaps at these stopping places.

We are now in the open air, as there was no synagogue in Lystra.

Healing of an impotent man, 8-10.

The hinge of this miracle is the man's faith to be made whole, and Paul's discernment of it. His obedience to what seemed like an impossible command recalls the other cases of immediate blessing in Luke 6. 10 and Acts 3. 6.

Let us make use of the faith we have, putting it into action without waiting for some Paul to arouse it!

"A man cannot leap for ever," says Dr. Parker, "but he can walk all his lifetime." A spiritual lesson there!

Paul's first recorded address to heathen, 11-18.

Barnabas and Paul had endured opposition and ill treatment, but to be worshiped as pagan gods filled them with horror.

Paul's first effort was to correct the thought of the people about themselves. Then, taking advantage of their religious spirit, he turned them from their idolatrous worship to "a living God," creator, ruler over all history. Then, adapting his message to these pagans, he appealed to the witness of nature to God's goodness in material blessings and happiness to their heart's content,—a witness leaving them without excuse (Romans 2. 14, 15).

There is no mention of Christ or the gospel. Perhaps we have not a full outline of the address. Verse 7 says they preached the gospel there. Anyhow they succeeded in checking the people, and some disciples had been made (20).

Revulsion of popular feeling, 19, 20.

But no deep and widespread impression was made, for when the earlier opponents of Paul at Antioch and Iconium came a hundred miles to continue their hostility, they succeeded in swinging the Lystra crowd around to attack the apostles. Paul was stoned almost to death,—Dr. Luke is careful not to report him actually dead.

Was it on this occasion that he was caught up to the third heaven, to Paradise (2 Corinthians 12. 2-4)? And was Timothy among the disciples who attended him (see Acts 16. 1, 2; 2 Timothy 3. 10, 11), being impressed as Paul himself had been impressed at the stoning of Stephen 12 years before?

July 26. The Council at Jerusalem.

Acts 15. 1-35. Lesson portion, 1-11.

The happy time Paul and Barnabas had at Antioch in Syria after their return (14. 26-28) was broken by the arrival of certain men from Judea who asserted that Gentiles could not be saved without undergoing circumcision, a condition carried over from Judaism in addition to belief in Jesus.

Paul and Barnabas at once saw and faced the issue. "History has proved," said Maclaren, "that anything whatever introduced as associated with faith comes to be recognized as the means of salvation." When other agreement could not be reached, they agreed to consult the Jerusalem church about it.

Acts 15 thus becomes a critical chapter

in church history. There was already the makings of a church split.

The story is briefly but graphically told. The scene changes from Antioch to Jerusalem, a journey of 300 miles, which would be a month's hike almost, allowing for stops with the churches en route (3): then back again to Antioch.

One thing worth emphasizing is the courtesy and consideration with which the situation was handled on all sides. The questions at issue were serious, and the men were dead in earnest, but no one lost his temper. In their words and in their attitude to each other we see respect and good will as among brethren. No wonder a unanimous decision, accepted by all, was reached!

A cordial reception was given Paul and Barnabas by the whole church at Jerusalem. In due time a meeting was arranged (6) to consider the issue. What a wonderful meeting that was, bringing together all the big men of the faith! It was not, however, an official council of the whole church: only the Jerusalem church took part.

The questions at issue, 5.

Note that it was not a question of the salvation of Gentiles. That was settled at an earlier meeting of this church in Acts 11, as Peter reminded them.

The questions at issue were: Was circumcision an essential of becoming a Christian, and must converts keep the law of Moses? Was faith in Christ the only condition of salvation, or faith in Christ plus obedience to Moses?

The problem was to reconcile gospel liberty with ancient requirement and custom. Much could be said on both sides.

Today, of course, we would have not a moment's hesitation upon this issue: but that is because it was fought to a finish at this time. Try to see the whole situation in the light of this time, and its possible consequences!

The future of Christianity, and also of Paul's career, hung upon the answer. It is inconceivable that Paul could have accepted the Pharisaic contention. Had the church decided thus, Paul would surely have pulled out and organized churches on the basis of faith alone.

The decision reached.

As in most conferences, proceedings began with discussion, the big speakers coming last.

Peter was first of these. He recalled the fact of the conversion of Gentiles under his ministry without circumcision, and God's indorsement of the same; and he supported Paul's view with the statement, "We believe as they do that through the grace (mercy) of the Lord Jesus Christ we shall be saved."

So convincing was his speech that it quieted the whole meeting.

Then Barnabas and Paul took the floor and clinched Peter's words by relating their own experiences in foreign fields.

There was nothing more to be said, so the chairman summed up. He showed that the facts adduced by Peter, Paul and Barnabas harmonized with the Bible. The church was a called-out body, distinct from Mosaism (14), hence believers (Jews or Gentiles) should not be burdened with Mosaic law; but as a matter of consideration, Gentiles should not offend their Jewish brethren in four particulars which would not be burdensome to Gentile converts (20, 21).

James' views and advice were unanimously adopted by the whole church, and acted upon. It is nowhere asserted that the Jerusalem church had authority to impose its decisions upon other churches, but by this decision Christianity was forever freed from danger of Judaism. The doctrinal unity of the early church was, as a matter of history, preserved.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

What Makes a Nation Great?

Deuteronomy 28. 1-14. July 5.

High Ideals. I cannot repeat too often that America is a nation of idealists. That is the only motive to which they ever give any strong and lasting reaction.—Calvin Coolidge.

And yet, says R. P. Anderson, not a single nation has ever set for its goal the practice of the Golden Rule, the law of the kingdom of God. A nation doing this would be invincibly prosperous.

Its schools. In the schools of today the future is written. The best thing that public schools can teach is that America is a land where hatred dies.

Textbook history proves that every country in the world is the greatest, and that all of them have always been right and always victorious. History need not tell all the truth, but it should tell nothing but the truth.—D. S. Jordan.

Its youth. Someone asserts that all the world around, even where Christianity has been felt only in meager degree, the spirit of youth is still sound.

On the shores of the Black Sea near Constantinople there is a camp where boys of many races have camped together. Fathers had killed one another; sons lived together in peace, and after the experience sent this testimony to the world:

At a time when the whole world needs peace and prosperity based upon international friendship and good will, we, the campers of the Constantinople Y. M. C. A. "Camp Perry" at Kilios-on-the-Black-Sea, representing twelve different nationalities, desire to join hands with young people everywhere in promoting the growing movement for peace among all nations.

* * * * *

Grave dangers to a nation's greatness are:

D—isobedience to divine law;
A—n exploitation of weaker nations;
N—egotiations of officials that will not bear the light of day;
G—raft in high places;
E—nmities;
R—eformations for the public good blocked by public officials;
S—elf-glorification.

* * * * *

"The one thought and ambition of every college man should be to be a public official without vice, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, a man without guile, submissive to law, obedient to authority, thoughtful, kind and, above all, loyal to country and self."

Such is the code outlined by John G. Sargent, who recently became Attorney General of the United States.

This is a fine code not only for college men, but for every one who aims to be a good citizen under any civilized government.

Beatitudes of the New Testament.

Matthew 5. 1-12; John 20. 29; Romans 4. 7. July 12.

As in mountainous countries there is a line of lofty summits that tower above all others, so high above all lower earthly happiness towers the blessedness of the eight beatitudes revealed in the Sermon on the Mount.

Blessed are they that mourn: for they shall be comforted.

"A wash of tears clarifies the vision to see new meanings in the promises of God's Word."

Blessed are the merciful: for they shall obtain mercy.

A wealthy lady bought food for a poor, hungry boy. Thirty years after a rich gentleman gave a poor old lady money to make her comfortable the rest of her life. The rich man was the poor boy, and the poor lady was the rich one who had helped him.

Blessed are the meek.

Wouldst thou the holy hill ascend,
And see the Father's face?
To all his children humbly bend,
And seek the lowest place.
Thus humbly doing on the earth
What things the earthly scorn,
Thou shalt assert the lofty birth
Of all the lowly born.

Blessed are the pure in heart.

A few months before the death of Charles H. Spurgeon he received a letter containing a threat upon his private life. He replied:

"You may write my life across the sky. I have nothing to conceal."

Blessed are they that have not seen, yet have believed.

Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart!

* * * * *

Some one suggests that if we look at a sun dial at midnight, even with the brightest of lamps, we shall get no information from it; but if we go when the sun is shining, the purpose of the sun dial will be clear. So the blessedness of the beatitudes can only be made clear to us in the light of experience.

Great Women of the Bible.

Luke 10. 38-42; Esther 4. 1-17. July 19.

From various sources come the suggestions that—

The modern mother giving her children to the missionary cause runs true to the Bible type of Hannah, mother of Samuel (1 Samuel 2);

The prophetess Miriam shaped her brother Moses' career in Egypt as many women of later times have shaped the careers of the men in their households;

The story of Ruth, with her heart of gold, has influenced holy friendships among women more than any other story ever written;

To become great and to do great deeds is doing what we can (Matthew 26. 1-13). Can there be higher commendation on earth or in heaven than the words of Christ to the woman with the alabaster box of ointment?

Poor maligned Martha was a splendid unselfish type of woman, thinking of the comfort of others,—the type whom every hungry man likes to visit. It is not well to let household responsibility rest too heavily upon one person;

The career of the prophetess Deborah, the "mother in Israel," shows there exists in the heart of every true woman the spirit of motherhood. Her ode in Judges shows that women were not all ignorant in ancient times. Like Joan of Arc she could

lead her people against the foe, and pour upon her adopted children crystal streams of wisdom. Thank God there are women today who follow in her train!

The life of Dorcas proves that good works and almsdeeds, coming from a pure heart and done to the glory of God, are the best riches, last longest, and go farthest.

* * * * *

There is interesting reading upon Bible women coming from Paul's pen. How he brings out the virtues of sympathy and helpfulness in his recommendation of Phebe and Priscilla, "my helpers in Christ Jesus" (Romans 16. 1-6)! He mentions Priscilla before her husband, and in Colossians 4. 15 speaks of the church in their house, which ancient versions read, "in her house."

The Progress and Achievements of the Negro in America.

Psalm 40. 1-5; Proverbs 22. 29. July 26.

A railroad ticket and a suitcase, like a magic carpet, transport a field hand from the cotton states to the Mecca of the new Negro;—to Harlem, the greatest community of black folk the world has ever known.

Harlem has no counterpart in the South, nor in all history. "The lure of it has reached down to every island of the Carib Sea, and has penetrated even to Africa." Here are musicians, artists, writers, workers, a race finding itself in a new environment. What can be done to lay before Americans talents long buried in a napkin which are now revealing themselves?

* * * * *

Progress of Negroes in our basic industries is distinctly marked. They now contribute over

One-tenth of the railroad workers;

One-half of the employees of the Chicago stockyards;

One-third of the workers in iron and steel.

In a recent decade Negro workers increased 163.3 per cent in manufacturing and mechanical pursuits. As a whole they supply one-seventh of the workers in our national life.

Negroes own banks, real estate, and farms valued high into the millions. All this in a little over half a century!

* * * * *

In a recent commencement season

523 Negroes received the degree of B. A.;

23 the Master's degree;

332 graduated from professional schools, which included 75 lawyers, 61 physicians, 73 pharmacists, 75 dentists, and 48 ministers.

An informed white man of the South says that Prof. Carver of Tuskegee has contributed more scientifically to the agricultural life of the South than any ten white men in the past 25 years. A committee in Congress sat spellbound while this Negro scientist explained the commercial possibilities of the common peanut.

* * * * *

Evidences of the Negro's aspirations are seen in their exodus from the South, in the over-crowded schools, in their imitation of the thrift of the white man, in their eager grasp of opportunity, in their adoption of the white man's customs and dress. America at her best has been forced to recognize the presence of the Negro as a great human, social, religious and industrial fact.

* * * * *

No other race, or white or black,
When bound as thou wert to the rack
So seldom stooped to grieving;
No other race, when free again,
Forgot the past and proved them men,
So noble in forgiving!—Paul L. Dunbar.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

JULY, 1925.

WEDNESDAY, 1st. *My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up! Psalm 5. 3.*

The morning is like a gate which opens upon a fresh field, where we may find work and bread and health. Ere the dew has gone up to the sun I would send my best thoughts of love to the throne of grace, the very spring and fount of life, and thus get firm hold of the whole day, and rule it by faith and hope. What then can harm me? What foe can smite me? What evil voice can tempt me?—Joseph Parker.

THURSDAY, 2nd. *They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Luke 8. 13.*

Rootless Christians are fruitless Christians.—John Timothy Stone.

FRIDAY, 3rd. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ! To him be glory both now and forever! 2 Peter 3. 18.*

O Jesus, keep me at thy feet
In lowliness and prayer,

To search each day thy Holy Word
And learn thy teaching there,
To follow thee with faithful heart,
And daily grow in grace,
Until the opening heaven reveal
Thine ever-glorious face!
—J. Mountain.

SATURDAY, 4th. *It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. Deuteronomy 28. 1.*

True happiness and success come to a nation, as to an individual, not through self-seeking but through right doing before God.

SUNDAY, 5th. *O Lord, open thou my lips, and my mouth shall show forth thy praise! Psalm 51. 15.*

Did you ever think of the many dumb children God has? The churches are full of them. They can talk about politics, art, and science; they can speak well enough and fast enough about the fashions of the day, but they have no voice for the Son of God.

Dear friend, if Christ is your Saviour, confess him!—D. L. Moody.

MONDAY, 6th. *Brethren, let every man, wherein he is called, therein abide with God! 1 Corinthians 7. 24.*

Whatever our place allotted to us by providence, that for us is the post of duty and honor. God estimates us, not by the position we are in, but by the way in which we fill it.—T. Edwards.

TUESDAY, 7th. *All the promises of God in him are Yea, and in him Amen, unto the glory of God by us. 2 Corinthians 1. 20.*

The promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures!—Charles H. Spurgeon.

WEDNESDAY, 8th. *Ask, and it shall be given you! Matthew 7. 7.*

A great many suppliants are spiritual paupers because they are listless or careless about receiving the very things for which they prayed. It might be truly said concerning them, "Ye have not because ye will not take the things ye ask."—J. H. Jowett.

THURSDAY, 9th. *Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me! Acts 27. 25.*

When a bit of sunshine hits ye,
After passing of a cloud,
When a fit of laughter gits ye,
And your spine is feelin' proud,
Don't forget to up and fling it
At a soul that's feelin' blue,
For the minit that ye sling it
It's a boomerang to you!

FRIDAY, 10th. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1. 9.*

Too often the confession of sin is superficial, and often it is quite neglected. Few Christians realize how necessary it is to be in earnest about the matter, or feel that an honest confession of sin gives power to live the life of victory over sin. In fellowship with the Lord Jesus we need to confess with a sincere heart every sin that may be a hindrance in our Christian lives.—Andrew Murray.

SATURDAY, 11th. *I have yet many things to say unto you, but ye cannot bear them now. John 16. 12.*

God does not cram and rush and hurry us from step to step. Just as he knows us, so he deals with us. Just as we can take it in, so he teaches us, willing to go over the same lesson with us again and again, content to linger with us in our slow progress.—Mark Guy Pearse.

SUNDAY, 12th. *I know thy works, and thy toil and patience, ... but . . . . thou didst leave thy first love. Revelation 2. 2, 4, R. V.*

Without first love we may retain ceaseless activity, immaculate purity, severest orthodoxy, but there will be no light shining in a dark place.—G. Campbell Morgan.

MONDAY, 13th. *As thou, Father, art in me, and I in thee, that they also may be one in us! John 17. 21.*

The unity for which our Lord prayed is infinitely beyond human achievement. We can hinder it and seem to mar it, but we cannot create it, for it is perfect oneness in the one life of the blessed Trinity.—R. H. Gardiner.

TUESDAY, 14th. *All that believed were together, and had all things common. Acts 2. 44.*

Pentecost is the great unifier. It makes human hearts flow together like drops of water. It binds them with golden cords. The outflow is in "purest streams of love." The self-life is utterly extinguished. The picture before us is the example which has attracted the wonder of the centuries.—George Hughes.

WEDNESDAY, 15th. *Blessed is the man that trusteth in the Lord! Jeremiah 17. 7.*

God is revealed that he may be trusted.

THURSDAY, 16th. *And the Lord said unto the woman, What is this that thou hast done? Genesis 3. 13.*

What had she done? She had introduced sin into the world.

She lived nearly a thousand years if she lived as long as Adam, and had a chance

to see something of the untold woe and misery she had introduced into this world. —D. L. Moody.

FRIDAY, 17th. *The secret of the Lord is with them that fear him, and he will show them his covenant. Psalm 25. 14.*

Even as two intimate friends go through life together, and mutually unbosom themselves to each other, and in this intimate walk through life become the confidants of each other's secrets, so it is told of Old Testament saints that they walked with God.—Abraham Kuyper.

SATURDAY, 18th. *Who can understand his errors? Cleanse thou me from secret faults! Keep back thy servant also from presumptuous sins! Psalm 19. 12, 13.*

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I know not, Father, teach thou me,—
Help me to live!
—C. Maud Battersby.

SUNDAY, 19th. *I indeed baptise you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost and with fire! Matthew 3. 11.*

The world's ideal of religion is decorous coldness. Has not the world's idea been our practice? We are afraid to be fervent: our true danger is icy torpor. We sit frost-bitten and almost dead among the snows, and all the while the gracious sunshine is pouring down that is able to meet the white death that covers us, and to free us from the bonds that hold us prisoned in their benumbing clasp.—Alexander Whyte.

MONDAY, 20th. *Acquaint now thyself with him, ... receive, I pray thee, the law from his mouth, and lay up his words in thine heart! . . . . Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Job 22. 21, 22, 26.*

It is all right to study the Word,—I would say, study the Word more than you do now. But STUDY GOD! Wait upon God; ask God by the Holy Spirit to reveal himself, not in a fashion that you could necessarily give an account of, but to reveal himself as the sun reveals himself to us every day. The sun pours his light upon us even through the clouds. So God can shine in your soul, revealing himself to your deepest consciousness as your rock, your strength, your hiding-place, and your portion.—Andrew Murray.

TUESDAY, 21st. *His eye seeth every precious thing. Job 28. 10.*

Oh to see the possibilities that are within the reach of all men,—within the reach of the lowest, the most degraded, the most hopeless! How can it be otherwise, since for us men and for our salvation there was given the almighty Son of God to be our Saviour!—Mark Guy Pearse.

WEDNESDAY, 22nd. *The Lord looketh on the heart. 1 Samuel 16. 7.*

It is a serious thing to pray, because we may be taken at our word. For instance, I pray in the morning that God will make me useful today. It is a hazardous prayer,—I may be taken at my word. Within an hour I may be called to great usefulness that will take a hundred dollars from my bank account. Now, if I don't want to give that money, if it is called for, I have made a mistake in my prayer. Let us say what we mean!—Alexander McKenzie.

THURSDAY, 23rd. *Then was Jesus led up of the Spirit unto the wilderness, to be tempted. Matthew 4. 1.*

By thine own temptation pity and deliver us when we are tempted, we beseech thee, good Lord!

FRIDAY, 24th. *Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass! Psalm 37. 7.*

Fret not against his perfect love,
Nor let thy faith grow dim!
The Master's hand thy cup shall fill
With blessings to the brim
If here in thy appointed place
Thou learn to wait on him.—K. D.

SATURDAY, 25th. *It is good for me to draw near unto God. Psalm 73. 28.*

Near in one of two ways: either that you feel yourself (as it were) drawn up into heaven, or that God has come down from heaven to you, and seeks you out in your loneliness, in your particular cross, or in the joy that falls to your lot.—Abraham Kuyper.

SUNDAY, 26th. *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me! Matthew 16. 24.*

In the church there is but one badge, one symbol, one password. It is not genius, learning, intellectual capacity, profound acquisition in difficult subjects,—it is the cross. Therefore so few men understand Christianity. The one thing they omit from the statement of its range and claim is the cross. Christianity is a disposition, not a tenet; a temper, not a dogma; a condition of heart, not a stored memory, not a grate of iron filled with unlighted fuel.—Joseph Parker.

MONDAY, 27th. *Sing unto the Lord a new song, for he hath done marvelous things. Psalm 98. 1.*

Looking back, how marvelous is the mosaic of the divine arrangements! In the

midst of the darkness yonder we thought the light had forever failed, and yet we were but in the ante-chamber of clearer vision.—G. Campbell Morgan.

TUESDAY, 28th. *In him was life, and the life was the light of men. John 1. 4.*

And what did he not light up? His amazing rays streamed down the darkest ways of men and illumined the vast somber chambers of human circumstance. He lit up sin and showed its true color. He lit up sorrow and transfigured it. He lit up duty and gave it a new face. He lit up common work and glorified it. He lit up death and we could see through it. But above all, he lit up God, and "the people that sat in darkness saw a great light."

WEDNESDAY, 29th. *This is the confidence that we have in him, that if we ask anything according to his will he heareth us. 1 John 5. 14.*

John supposes that when we pray we first find out if our prayers are according to the will of God.

THURSDAY, 30th. *A great multitude. Revelation 7. 9.*

Do I wish to be one of that multitude? Then let me wash and be clean while in this world: for he who refuses the blood of the Lamb now may find that he is not permitted to follow the Lamb for ever!

FRIDAY, 31st. *For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. 2 Corinthians 2. 15.*

Beloved, are we living that kind of life, exercising these intangible, impalpable spiritual influences? A sweet savor of Christ not only to the good, but to them that perish, so that the worst of men who meets us on his way will remember forever that once he had a little touch of heaven in his life, that once in you and me the Lord Jesus passed by.—A. B. Simpson.

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

JULY, 1925.

WHAT JESUS THOUGHT ABOUT THE STATE.

Wednesday, 1st. John 13. 34, 35; Matthew 5. 34, 37, 39-42.

It was not the Master's way to give specific directions as to behavior. It is true that he indorsed the summary of the Old Testament law in the commands to love God and our neighbors, and also that he issued a new commandment that we should love one another as he had loved us, but aside from these instances we find Jesus laying down guiding principles. Our Lord was practical and direct in all his thinking. Others established rules, issued prohibitions and regulations, but Jesus approached behavior from a different angle. He dealt with our best selves. He never talked down to our weaknesses, but challenged us by our kinship with the Father. Less than perfection never entered his mind. He knew what was in man: he could anticipate our behavior even when likely to be despicable, but he would not tolerate our continuance in low and objectionable moods and acts. He dealt with our thoughts, our motives. His mind seized upon simple, direct principles, and to these he brought all our actions and relationships.

In approaching a discussion of the state we must have three facts in mind. The world into which Jesus was born was peculiarly difficult. The Jews found themselves in an anomalous condition. The chosen of God, the inheritors of promises, the children of destiny, they were a subject people dominated by imperial Rome. They had a nominal king, but the real governor was the Roman procurator. Such a situation chafed the spirits of men, and the humiliations inflicted upon them by arrogant foreigners irritated and excited them. Hence it would have been easy for Jesus to have inflamed the people. Instead, he maintained an attitude so correct that at his trial Pilate said, "I find no fault in him at all." Nevertheless, Jesus laid down principles of far-reaching importance, and to them we must turn our attention.

Our Master, we turn to thee for guidance in the way of life! Teach us how to serve our generation according to the will of God! Purify our motives, help us to live beyond reproach! Amen.

Thursday, 2nd. Luke 24. 2-4; 11. 53, 54; Matthew 27. 24; 4. 8; John 6. 15.

Jesus found himself exposed to peculiar dangers. His sympathizers were aroused at the sight of human injustice; he knew himself as the Messiah, and therefore entitled to the throne of David; he was appealed to again and again in connection with

political irritations. Yet never by word or act did he compromise himself with the Roman authorities. Prejudiced witnesses might testify against him, the most reputable and influential citizens of Jerusalem might endorse the perjury, yet his life was so honorable that the evidence was immediately discredited and set on one side by his judge. How real the danger had been is disclosed in Luke 11. 53, 54. There we see the Pharisees brooding and plotting against him, and actually trying to put words into his mouth which would entangle him with the authorities. Apparently Jesus was alone at this time, and feeling ran high. But no amount of provocation could lead him to say a word that would incriminate him with the authorities.

John presents us with a different spectacle. Jesus has miraculously fed the multitude. Enthusiasm for one who could and would work such miracles ran at fever heat. Apparently the Messiah had come and the period of plenty had arrived. Enthusiasm is more dangerous than persecution. A moment such as this would have compromised most men who came on a mission of leadership. Jesus met the subtle temptation in two ways: first, by withdrawal from the enthusiastic crowd; second, by retreat and solitude, there to enter into the peace of God and by prayer to prepare himself for a different ministry.

As a matter of fact, Jesus had already faced the issue. At the outset of his ministry he had been tempted to use politics as a means to an end, and had put the temptation aside. A kingdom of splendor which can flash into the mind in all its pomp and circumstances is too evanescent for Christ. He is the product of eternity, and he builds for eternity. And after all, is not the true state a state of mind? True Americanism is not a matter of boundaries, but of spirit and life. So the kingdom of Christ is a kingdom of truth and love. He accepted conditions as they were; he altered them by changing the thoughts and ideals of man.

O Lord, teach us how to meet temptation! When reviled, may we not retaliate! Make us loyal to the kingdom of truth and love! Give us courage to walk in thy ways! Amen.

Friday, 3rd. Matthew 22. 17-21; 17. 24-27.

The rights of the state. A man's duty to the state is seen in his attitude to taxation. Jesus is challenged to declare his attitude toward a foreign governor by discussing his position on the problem of taxation. He was continually declaring the sovereignty of God. His preaching everywhere was concerned with the kingdom of God. What is a good man's allegiance? May loyalty to God supersede loyalty to Cæsar? The Master's reply is simple. Those who ask such a question show confusion of mind. Loyalty to God is a spiritual thing: it interpenetrates all life. On the other hand, Cæsar has a distinct sphere. The ordering of society, the maintenance of justice, the protection of property and life, are necessary functions. Whatever the authority in existence at the time, men must support it and enable it to function. Yet they must never forget that the authority of God is absolute in the spiritual world, and to it they must render allegiance.

Apparently the plot to entangle Jesus was cunningly laid. Instead of coming themselves, the enemies sent deputations of young men who came in the guise of inquirers. They arrived in groups, and asked their questions in deferential tones. Their questions sounded innocent enough: really they were meant to compromise the Master. They were like hunters of quarry.

Salmond says: "The tribute is the capitation-tax or poll-tax (as distinguished from the ordinary customs on merchandise,) levied on individuals and paid yearly into the imperial treasury. It was an offence to the patriotic Jew as it was the token of his subjection to foreign rule, and because the coin in which it was paid bore the emperor's effigy. This was not the case with the copper coins current among the Jews locally, as distinguished from the imperial coinage. In deference to Jewish feeling these were stamped with other devices,—leaves of the native trees, and the like."

The problem raised had become acute at the time when Jesus was born. There was a smouldering hate for the whole business in the minds of the people. If Jesus shared it the task of enmeshing him might prove simple. He was too sincere, his thinking was too direct, for these men to understand.

Our Father, we have neglected thee, we have given to others what belonged to thee, we have thought of pleasing others instead of seeking to please thee! Forgive us our sins and failures! Help us to serve thee with all our strength! In Christ's name. Amen.

Saturday, 4th. Mark 10. 43-45.

The attitude assumed towards governments by Jesus was not a condoning of injustice, nor an acceptance of the ways of rulers without protest. He could speak of Herod as a fox, and he could and did protest against the spirit of arrogance which characterized those in authority. A governor is not the state, but the state's servant. Whenever a king imagines himself above the law he brings confusion and turmoil into the state. The spirit of a ruler is more important than his policies. If he is arrogant, arbitrary, self-assertive, vindictive, he will abuse his trust.

Possibly the saying of Jesus in this passage is one of the most radical ever uttered. It brings a new impulse into leadership. It honors the spirit of self-sacrificing service. Greatness in the kingdom of God reveals itself in a willingness to suffer and to be

obliterated in defence of those over whom God's servant has been appointed to rule.

Headlam says of the Roman empire in the days of Christ that it was in its essence unspiritual. "Augustus accomplished his task, but he had no vision himself, and gave no inspiration to the world he had created. The old religions were destroyed, the new state religion of the imperial cult could never arouse any conviction. To many it was blasphemous, to many ridiculous. It produced at best a certain social cohesion. The empire gave law and order and stability, it secured the merchant his gains, it enabled the farmer to sow in peace, it made a life of pleasure easy, but it had destroyed the old ideals and could not create new ones. The world, weary of disorder, acquiesced in the loss of liberty; disillusioned and without faith, it acquiesced in religious unreality." Into such a world the ideals and teaching of Jesus came as a wind. It was strange, unexpected, but it brought relief, vigor, hope into a world that was stagnant. It spread everywhere the obligations of love. It made love the motive in individual and collective life.

How could barriers of race, language or class remain if love were regnant? The solidarity of humanity does not come from acceptance of phrases like the brotherhood of man: it does come when men's souls are charged with love as a power.

Almighty God, we beseech thee to put forth thy power on behalf of our distressed world! Thou knowest the injustice, the hatred, the vice which are abroad. Come to our aid, O Lord, and establish thy throne on earth! In Christ's name. Amen.

Sunday, 5th. Matthew 5. 9-12; 21, 22; 38-42.

There is something startling about the tranquillity with which Jesus utters his benedictions on those whose lives are filled with the turmoil of persecution. If the blessing on the peacemakers had stood by itself we might have read it with interest, but it would not have raised questions in our minds. But when it is followed by words about being persecuted because of our devotion to what is right and true, when it refers to our having to stand in the face of falsehood and perjury uttered to discredit us and to bring physical suffering upon us, we have to look at the words in a different way. Jesus does not hesitate to ask great things from us. We are to be accounted happy when this kind of injury is inflicted upon us, and that because we are now associated with the great men of former times. Jesus thinks such incidents are occasions for congratulation. Does he not understand? Is he lacking in feeling? He certainly understands, for he is touched with the feeling of our infirmity.

When to this serenity in the face of injustice we add the stern manner in which Jesus dealt with those who dared to act from evil tempers, to shew contempt for human emotion as well as human life, we feel the more amazed. Evidently he viewed humanity from a different angle to what was current. His ideas of the functions of councils, courts and church offices were quite different from those in vogue. Our amazement reaches its climax when we read the charge to do some other thing than give a man the punishment which he inflicts on other people.

In private life as well as in public we are to be governed by different motives and to meet injustice by different weapons than those provided by law courts or the social sanctions of our time. Amiel says in his Journal, "The test of every religious, political, or social system is the man which it forms." The type of man formed by Christ is one who has courage, self-respect, self-mastery, the ability to make a new road along which men may travel. For if we refuse to be provoked, if we take higher ground, sooner or later men will have to deal with us in the light of the standards we have set up. The non-resistance of the conscientious objector has ultimately driven people to review their whole method of dealing with idealists. Jesus won the world by the very instrument which men devised for his undoing.

Lord Christ, make us faithful to thy standards, even when it seems dangerous to be loyal! Teach us meekness; give us grace to bear injustice! May we believe in the triumph of the cause, that ultimately righteousness shall cover the earth! Amen.

Monday, 6th. Matthew 9. 1; 26. 32; 23. 37-39; Mark 6. 1-6.

The gospel portrait of Jesus reveals a man who loved his country. Although he left Nazareth, he was always known as belonging to that city. When Mark speaks of his returning to his own country, he is telling of his return to Nazareth. The people with whom he had labored, worshiped and associated, turned from him at last, and it grieved him sorely. Later he himself regarded Capernaum as his own city. He had great ideals and ambitions for Capernaum. The tragedy of a neglected opportunity which he saw in her moved him profoundly. Both cities made him marvel. Prejudice and corruption made them contemptible. Exalted to heaven by privilege, they were thrust down to hell by stupidity. Yet he loved this region, and when at last his earthly task was complete, and he was ready for the return to his Father, he felt that the place for his leave-taking was among the hills where he had kept his vigils and met his Father in intercessory prayer.

If the cities and the country side in Galilee had their special place in the thought of Jesus, so had the city of David, the holy city, the city of the Temple.

Thought of her doom moved him to tears. The days ahead for her were more disturbing to him than his own impending betrayal.

This attitude towards one's native land is part of our Christian heritage. The follower of Jesus has high ideals for his own people and his own country.

Stalker says: "It is natural to a healthy human being to love the land of his birth, the scenery on which his eyes have first rested, and the town in which he resides; and it is part of the design of providence to utilize these affections for the progress of man and the embellishment of the earth, which is his habitation. Every inhabitant of a town ought to wish to promote its welfare and adorn it with beauty; and there is no feeling more worthy of a youthful heart than the desire to do something—by making a wise plan, or writing a good book, or singing a noble lay, or expunging a national blot,—to add to the fair fame of his native country."

Our God and Father, we rejoice in the liberty, the peace, the rich fulness of life, which are possible for us because of the godly souls of former generations! Help us to be worthy of our heritage, and to pass it on untarnished! For Christ's sake. Amen.

Tuesday, 7th. Luke 13. 31-33; 23. 7-12.

The Herod of this passage was Herod Antipas, a tyrannical, unscrupulous man, who hesitated at nothing. He was ostentatious and fond of luxury. He ruled for 43 years. He married the daughter of Aretas king of the Nabatæans, apparently for political reasons. After several years he had occasion to go to Rome, and on his way stayed with his brother, who had married his niece Herodias. At the time of the visit she was in her middle thirties. She was more unscrupulous than Herod himself. Her ambition was without restraint, and she could be cruel and vindictive. When she found that Antipas was in love with her, she asked him to divorce his wife and to marry her. The daughter of Aretas discovered the plot and escaped to her father. This led to strained relationships, and a boundary dispute became the occasion of a war in which Antipas was defeated. It may have been this incident which led Jesus to speak of the king who went to war without having counted the cost.

This is the man whom Jesus criticizes. The word which the Master sent to Herod shews that he understood the treacherous cunning and malice of the man, and that he was not afraid to criticize him. Now we must determine whether Jesus is right and wise in thus speaking of a ruler. Is it a sign of disloyalty to the country for a man to criticize the government? Is not the highest loyalty sometimes evinced by frank and fearless opposition to the policy of the hour? Would it be possible to save the state if patriots did not take the hazard of speaking what they believe to be true?

While assuming such an attitude toward rulers who are in the wrong, and daring to do the unpopular thing even with the knowledge that the populace would rise in passion and demand his blood, Jesus shews the real loyalty of his soul by his lament over Jerusalem. He took the position which they resented because he loved Jerusalem and earnestly desired its peace. He foresaw nothing but ruin for the city if the present attitudes were maintained.

Jesus was to meet Herod on the eve of his crucifixion. He shews no change in his attitude toward the unscrupulous man. He would speak to Pilate and treat him with due courtesy, even if the verdict which he pronounced were an outrage on justice, but when brought before Herod Antipas he would not be tried. He met the shallow cynicism of Herod with disdain.

It is necessary to notice the limits set by Jesus on his criticism of the powers that be. He did not organize opposition. He did not himself rebel. He suffered all manner of indignities, and even death itself, without murmuring. He neither strove, nor cried, nor lifted up his voice. His witness for truth was on behalf of the true welfare of his people, and beyond that he did not go.

Our Master, give us a clearer understanding of the things that belong to the peace and welfare of our nation! Teach us to love our country more than ourselves! Make us zealous for the good of others! Amen.

WHAT JESUS THOUGHT ABOUT WAR.

Wednesday, 8th. John 18. 36-38; Matthew 5. 38-48.

There is no subject about which the Christian conscience is more exercised than that of war. What is a follower of Jesus to do when his government goes to war? Is he to support the government, right or wrong? Is he to refuse to bear arms, and suffer imprisonment and even death for the sake of a cause? Can he say that there is a difference between loyalty to his country and acceptance of the policies of the government of the hour? What is the authority of governments in times of national crisis? No subject is more important, none more perplexing.

The English people have been organizing themselves for the investigation of problems of politics, economics and citizenship from the Christian point of view. They call their society COPEC, a name meaning Council on Politics, Economics and Citizenship. After some years of discussion they had a great conference on "Findings" in the city of Birmingham. A little volume summarizing their work has been prepared

by the Rev. E. Shillito. This is a paragraph from the book:

"The words of Jesus which bear most nearly upon war are these:

My kingdom is not of this world;
Love your enemies;
Resist not him that is evil.

It is upon the section in which the last command is contained that the attention of those who seek guidance from the Gospels is chiefly directed. It is agreed that Jesus definitely intended to repudiate both the retributive and the deterrent methods of punishment. The primary reference is to the administration of law, but he may have had other forms of wrong-doing in mind. He teaches clearly that the evil-doer must be met with kindness and conciliation. Jesus believed in the overcoming of evil with good. So much was common ground, but the members of the Commission starting from that ground found that they were unable to agree upon the necessary implications for the disciples of Christ."

If the 250,000 groups of earnest souls investigating the problem of Christ's attitude to war found agreement impossible after four or five years of thought, we must be aware that the issues are complex. The topic is to be approached with humility and prayer.

O thou God of peace, we beseech thee to guide our distracted world into ways of righteousness and peace! Teach us our duty, help us to obey thee! Let thy kingdom come and thy will be done on earth as in heaven! In Christ's name. Amen.

Thursday, 9th. Mark 3. 6, 7; Luke 4. 28-30; John 8. 59; 10. 39; Matthew 10. 23.

These passages shew us the Master when confronted with situations which were most perplexing. Sometimes he was being treated outrageously. He had done kindly acts, he had enunciated great truths, he had spoken of his own work in the world, and the answer of those who had seen and heard was a determination to destroy him.

The principles which he enunciated were shewn to be more than theories: they were the expression of a sincere purpose and policy. Instead of quarrelling or defying, Jesus withdrew himself. His withdrawal was not the act of a man who was afraid to defend himself. It was the high courage of integrity. When the critical hour came, Jesus showed himself brave indeed, but meanwhile his work was bigger than personal pride. And this principle he inculcated. His disciples were not to court trouble. If not received, they were to go their ways, remembering that other cities also needed workers and might afford a responsive field.

Again it must be noted that the passages under consideration relate to individual difficulty, and not to social upheavals such as are the issue of war. And yet the principle involved has to do with the way in which men are to meet injustice. We must learn to avoid personal violence, and that not because we might get hurt, but because truth is not advanced by angry men who aggravate each other and give way to personal spleen. Followers of Jesus are peaceable folk. They are custodians of a great and gracious spirit, they are exponents of a wonderful way of living. They must act like their Master, and so adorn his gospel in all things.

Dear Lord, may thy spirit be in us! Teach us self-mastery, self-control! Give us courage to withdraw from quarrelsome people! May we honor thee in our speech and acts! Amen.

Friday, 10th. John 2. 13-22; Luke 20. 45-47.

If we recall the self-mastery of Jesus whereby he withdrew himself from quarrelsome people, we must also remember that at times he assumed a different attitude.

There are two stories of his encounters with those who were using the house of God as a market-place. He was amazed at their irreverence: it was an affront to God. And the space which they had usurped for their traffic was not theirs to use: it belonged to others. When men tampered with holiness, when they destroyed a nation's sanctities, then Jesus felt that nothing short of a direct physical attack met the situation. The temper which prompted his acts against the money-changers blazed out again when he thought of those who despised or exploited the weak and innocent.

This moral indignation, though not accompanied by outward acts, shews itself in his unflinching criticism of those who were guilty of social injustice. The fact that they were leaders, or men of high position in connection with the church, did not deter him. They were behaving wickedly, and that was enough. So to follow Jesus does involve controversy, and even the use of force, when holy or human rights are at stake.

Headlam has well said: "Every Christian must be prepared for the most extreme self-sacrifice, just as every patriot must be ready to die; but self-sacrifice is not Christianity any more than it is patriotism. The Christian is humble and practises self-abnegation not because he is timid or servile, but because he must respect the rights and feelings and position of others. There are often occasions when self-assertion is incumbent on him. The mistake has come from making subordinate manifestations a substitute for what is supreme. The fundamental principle of Christianity is righteousness and love for our fellowmen. This may imply asceticism, self-sacrifice, and humility: but they are only ways of self-assertion."

Our Father, we seek the power to express the spirit of the Master in the right way! Teach us when to resist evil, and also when to flee from it! May we love righteousness more than life! Amen.

Saturday, 11th. John 18. 3-5, 12, 22; 19. 1-3; Luke 23. 11; Mark 15. 20.

These passages present us with a picture of the unseemly aspect of soldiering. The whole theory of the profession of arms is built on a contempt for human life. Ruthlessness was a doctrine common to the textbooks of all nations involved in the recent European conflagration. Moreover, war demands on the part of those organizing it the most unscrupulous lying and perversion of truth. It is to be questioned if it would ever be possible to persuade a nation to fight unless there were an organized publicity designed to misrepresent the enemy. Politicians call it developing morale. The training of a soldier is designed to make him fierce so that he will hate his enemy and butcher him without compunction.

So we find that at the trial of Jesus not only the common soldiers but the officers showed him contempt and behaved scandalously. The officers of the Temple were as bad as the soldiers of Herod, the representatives of imperial Rome were as cruel and shameless as the soldiers of Herod. Even whilst he was dying they played a gambling game for his clothes!

Let me quote another brief passage from Headlam's "Life and Teaching of Jesus Christ": "Ever since the Greek chorus moralized on those who trampled on the altar of justice and the psalmist spoke of the downfall of the proud, it has been the ultimate experience of mankind that the world is governed by moral principles. If this be true, the superman of the modern world will go the way of the proud and impious of the tragedian and of the psalmist."

O God our Father, save us from callousness of soul! Teach us to be compassionate, tender-hearted, and to guard our hearts against wrong emotions toward those who belong to other lands! In Christ's name. Amen.

Sunday, 12th. John 4. 46-54; Matthew 8. 5-13; Luke 23. 47.

It would be grossly unfair to allow our preceding study to stand by itself. For whilst it is true that the theory of soldiering demands an attitude toward human life which is brutalizing, it is also true that it develops many virtues. In all ages the soldier has ranked as a knightly soul. When once he is free from the atmosphere of war he reveals on many occasions a fine and generous spirit. Many of the noblest and most devout men in this as in former generations are soldiers by profession. And it is this fact which adds to the complexity of the problem as to the Christian attitude towards war.

The passages I have chosen for our consideration today show us three noble soldiers.

The nobleman of the first story was an officer attached to the court of Herod Antipas. Anxiety drove him to Jesus, and the response of the Master won not only the officer, but his entire family. Indeed, this is the first story of an entire Christian family.

Equally arresting is the story of the centurion who showed such deep solicitude for his servant. The centurions of the New Testament are remarkable men, for they not only show a great reverence and simple faith, but also an understanding and kindly disposition toward those who were under them. Men of discipline they were, also men of keen understanding. They recognized authority in the spiritual world as well as in the realm of organized life.

The third story is remarkable for this reason. Evil passions were surging through men's souls. This man had seen Jesus hounded by his fellow countrymen, mocked by common soldiers, scourged by Pilate. The whole event was carried on in a strange land and in a foreign language. Yet he was able to discern the issues involved. It is a matter of observation that trained soldiers have a keen sense of justice. Moreover, they do not like to see a man at a disadvantage. If he fights, they like him to have a fair chance. Luke tells us that in this instance the Roman officer declared the prisoner was evidently a righteous man.

Our God and Father, make all in authority wise and discerning, lovers of justice and of mercy! Teach us to be kind to those whom we employ, and how to win them for our Master! Give us the will to succor those who are unfortunate! Amen.

Monday, 13th. Matthew 10. 34-36; Luke 22. 36, 37, 49-52.

It is probably true that most wars arise through trade issues or lust of territory. Sometimes nations having no quarrel of their own find themselves involved through alliances. But it is obvious from the first of these passages that Jesus recognizes that elemental wars are due to clashes in ideals. There can be no concord between Christ and Belial: light and darkness, good and evil, are intolerant of each other. The whole burden of the book of Revelation is that so long as evil is given sway there will be war. The only path to peace is a full and complete acceptance of the moral and spiritual sway of Christ.

The history of Christianity is stained with the blood of godly souls who were made to suffer because of their loyalty to the spirit of Jesus. In every heathen land this price is being exacted today. It is not merely family persecution, but actual and

open warfare by the powers that be. In such conflicts Jesus may expect believers to offer passive resistance. Yet it is not easy to believe that a situation such as prevailed in England and on the continent of Europe did not demand the spirit and acts of Oliver Cromwell. True, his memory is execrated by many, but nevertheless he wrought a most necessary work. How the same results could have been attained without actual conflict is not easy to see.

It is quite possible that the second passage should be taken metaphorically, but certainly it does imply determined opposition, and that the disciples must fight their way through all such difficulties. We must remember that when Peter actually took a sword and used it Jesus at once rebuked him. Moreover, when the disciples seemed inclined to take his remark about buying swords too literally he broke off the conversation, saying, "Enough of this!" And when Peter had dealt one blow he exclaimed, "Stop there!" Whatever view is taken it must be admitted that Jesus never contemplates aggressive acts, but only acts of defence. Throughout his teaching he discouraged all tempers likely to produce strife and resort to force.

O God, teach us by thy Spirit to so behave that evil will have no dominion over us! Let the mind of Christ be in us, so that we shall refrain from pleasing ourselves! Make us gentle even when we suffer wrong! In Christ's name. Amen.

Tuesday, 14th. Luke 14. 31, 32; 19. 27.

We must not ignore the fact that in his parables of judgment Jesus made use of the imagery of war. He did not reprobate the use of war. He emphasized the folly of going to war unless prepared to carry the argument to a successful issue. Of course this is not an endorsement of war. If men were to take the imagery of the parables and treat it as of importance in itself they would become confused as to the most important things. Jesus uses figures easily understood in order to apply truths which might otherwise be overlooked. His object is to teach preparedness for the hazards and risks of a policy.

Does this mean that the modern theory of national preparedness is justified? Certainly not, unless you insist on the world being organized on the principle of force. If you believe that the strong have the right to get and to take what they fancy, then preparedness for such a situation is prudent. But if you believe in another way, and in human rights as fundamental and beyond the rights of property, then you will prepare for the defence of your rights at the tribunal of justice, and not at the mouth of cannon.

Jesus did not condemn war any more than he condemned slavery. He took human institutions as he found them. He did not attempt so much as to reform them: his interests went deeper. He related men to God and to each other on a basis of justice and love. He respected and honored human nature. He taught that man was of much more value than property. He entered into fellowship with all types of men. He refused to be controlled by ordinary human standards and theories in his relationships or judgments of people, and in this way he made many existing institutions impossible.

It would startle the apostles to see how far the interpretation of the spirit of Jesus has carried men. The end is not yet. Personally I am opposed to all war. I believe war to be an evil and indeed a wicked thing. But I do not know how long it will take the world to come to the same conclusion, and until it does we shall have to exercise a large measure of forbearance toward those in authority who, realizing the sinister forces still slumbering in the souls of men, feel that they must safeguard the life of their own nation by arms.

Questions as to the duty of individual Christians in time of war cannot be dealt with dogmatically. Each man must decide for himself, and take his stand with meekness, accepting the suffering that may be his —in the trenches if he fights, in the prison if he does not. Only let him do all to the glory of God!

Our Lord and our God, we believe in thy kingdom as righteousness, peace and joy! Let it come to our earth! Guide the hearts of men into channels of peace! Let the Prince of peace reign in all the earth! In his name. Amen.

WHAT JESUS THOUGHT ABOUT WEALTH.

Wednesday, 15th. Luke 5. 1-11, 27-32; 8. 1-3.

It is sometimes assumed that Jesus was a poor man and that his disciples were also men of the lower social order. Did not Jesus say, "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head"? Did not Peter say, "Silver and gold have I none"? True, but these passages must be read in the light of the Gospels as a whole.

The fact that Jesus was born in a manger proves nothing. He certainly was an artisan. From the way in which he is designated we infer that he was a master rather than one who worked for a wage. Headlam says, "It must be noted, however, that the brother of Joseph, if we may trust what seems to be a sound early tradition, bore the name of Clopas, which is Greek,— the shorter form, in fact, of Cleopatros,— and the adoption of a Greek name implies some worldly position. It is probable also that Salome the wife of Zebedee, who was a fisherman of means at Capernaum and employed hired servants, was his mother's sister.

The passages we have read show that the disciples were men who had some property, though it may not have been large. Moreover, the reference to the women of substance who ministered to Jesus indicates that he accepted the friendship and support of those who were well-to-do. Moreover, we find him frequently accepting invitations to go as guest to the homes of rich men, and on more than one occasion he was visited by men of wealth who turned to him for counsel as to the way to eternal life. These facts in themselves mean no more than this, that Jesus did not assume a hostile attitude toward people who were rich, neither did he denounce them because they were rich. He was as pleased to be their friend as the friend of men of a different type.

This is important to remember. Whatever we may think about riches and poverty, we must remember that rich people may be as attractive, and at any rate can take life just as seriously, and are as capable of thought on the high problems of eternal life, as those who have divested themselves of all worldly goods. We shall get a great deal farther in our understanding of Jesus if we remember simple and elemental things such as these.

O God, teach us how to appraise other people: may we not despise them because they belong to a different section of society! If we have riches, may we not be spoiled by them! If we are poor, may we be delivered from envy and malice! In Christ's name. Amen.

Thursday, 16th. Luke 19. 11-28; Matthew 25. 14-30.

These parables should be read with care as illustrating the attitude which Jesus assumed toward money and business.

It is obvious that he understood the foundations on which business life is built. He speaks of the importance of capital, and its wise and profitable employment. He emphasizes the need for it to be employed in profitable ways. Those to whom it is committed are to trade with it or else to invest it at good rates of interest. It is demanded that in the accounting there shall be good increase in the original investment. Honesty, frugality, diligence, alertness are emphasized. The capable, shrewd investor or business man is endorsed, and his reward is regarded as proper and inevitable.

Now it is undoubtedly true that Jesus is using the language of the market place to emphasize spiritual truth, nevertheless we must see that even in the lower region to which we are now referring there is use of such figures because they lend themselves so easily to show that it is necessary for a good and successful life to recognize that the individual, the community and God are elements to be considered by the man who would succeed and who is accounted blessed. Jesus endorses the successful man. Prompt intelligent use of the immediate opportunity is an essential to success. The reward is such as to appeal to the successful man: it is not retirement from all exertion, but a larger opportunity to serve. No true business man is thinking about the time when life can be one long holiday, but how to live splendidly and with success.

The wealth that Jesus prized for himself was not money, but it was a kingdom and power. When he came to the end he cried, "All power and authority have been given unto me," and it was in the exultation of that knowledge and what the power meant that he continued with the imperative command of One who has triumphed, "Go ye!" The apostolic literature is full of the idea of a regal Christ. He sent men forth, and they knew that his orders were to be obeyed.

O Lord, teach us how to do our work successfully! In the midst of all the responsibilities of life may we remember whose we are and whom we serve! Help us to put as much thought, skill, energy, into the task of making the church efficient as we are over our own affairs! Amen.

Friday, 17th. Luke 12. 13-21; Mark 10. 17-31.

Because of what we have seen we feel the force of our Lord's warnings against the abuse of wealth. When the accumulation of capital for its own sake becomes the burning passion of men's lives there is no more fearful disaster imaginable. Avarice, with the selfish possession of money, becomes a fire in the soul. Scriptures abound with illustrations of the tragedies produced by the possession of property as an end in itself. To make riches our aim in life is to pursue a worthless thing.

Jesus makes a fine distinction in words. If he had used the word "bios" he would have been referring to our earthly life with its physical needs. If a man wants a banquet he needs money to pay for it. But Jesus does not speak of that kind of life. He thinks of our "zoe," our true life, that which we mean by personality. This you cannot feed at an expensive hotel. This is not to be estimated by the size of a bank roll.

To drive home the point Jesus refers to a man who had a wonderfully fertile estate. He had acquired it honorably enough, but he used it not for the development or expression of personality, but acquisitively and in order to congratulate himself. He came to a frame of mind in which he identified himself with his possessions. His fruits, goods, storehouses became part of himself. He lost himself in his success. He lost his senses: he boasted of what he would do years hence. He forgot that there might be some one other than himself with whom he would have to reckon. When the tragedy happened he stood before God not

as a rich man, but as one who had wasted his talents, and was worthless.

The second story presents a different type of man, yet one who was beset by danger. This is a man who has great wealth, but who yet retains a sense of life in its infinite reach, and would make sure of inheriting eternal life. He is a man of such quality that he rouses the personal interest of Jesus.

Is the test imposed by the Master to be interpreted as of universal significance? Would Jesus have all rich people sell their all and follow him? We do not meet with a suggestion of such a thing in his conversations with other people of property. The interpretation of the word of the Master about rich men must surely be that a man who trusts in his wealth will find it difficult to enter the kingdom of heaven, which is spiritual and not material. Still we must also recognize that riches do carry with them an insidious temptation. It is hard indeed for a rich man to keep free from the fascination of money, and from estimating everything from the financial aspect.

Our Father, guard us from the dangers of wealth! Some of us are feeling the desire for money, some are beginning to put devotion to thy cause in the second place. May we seek first thy kingdom and righteousness! Amen.

Saturday, 18th. Matthew 6. 19-34.

Evidently Jesus detects a danger besetting men even when pursuing the ordinary business of life. There is a blindness accruing from absorption in earthly treasure. The man who peers at things close at hand ultimately destroys the power for distant vision. The heart will never find itself until it centers its desires on the infinite: man is too big to be satisfied with less. The service of mammon is harassing. He who hoards wealth becomes so fearful that he cannot trust anyone. He dreads lest tomorrow should develop disaster. His life is filled with fever, he lives under strain. He is surrounded by the riches of God,—kindness, forbearance, patience, and he is oblivious of their value.

The man who has learned how to put material wealth at the disposal of his ideals finds a great impulse in the wise control of such material possessions as may have come to him. He sees the possibilities of the kingdom, of spreading the love of God over all human relations, and he glories in his ability to help the work. The man who uses his wealth for the work of God lays up for himself treasure in heaven.

The epistle to Timothy contains weighty words on this aspect of our study:

"Charge them that are rich in this world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, that they be ready to distribute, ready to sympathize; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life that is life indeed."

Rich men and poor men are beset by danger. The rich man becomes absorbed either in further accumulation or in the risks and hazards of business and exchange, the poor man becomes absorbed in anxiety lest he may not have work or food tomorrow. If we are to be happy we must become absorbed in something more stable and permanent.

Our Father, help us to build our lives on the certainty that thou carest for us; that thou knowest what we need; that thou wilt add all necessary things to us if we put spiritual things first! May we trust thee always and fully! Amen.

Sunday, 19th. Luke 10. 38-42; Matthew 6. 33.

If the Master reproves our over-anxiety and our troubling about things, we shall find it was not because these things are wrong in themselves, but that we must assume a right attitude toward life. Jesus was not an ascetic. Men used to criticize him as what they called a gluttonous man and a winebibber, a friend of publicans and sinners. He was always seeking to relieve distress. His purse was sufficiently big to need a treasurer, and even to tempt that treasurer to dishonesty. In his words to Martha we must note that there was evidently an abundance of money present. The fact that the hostess was cumbered with much serving, and that later Mary could afford to anoint Jesus with what would be worth a year's labor on the part of a workingman, shows what wealth there was in the family. Jesus does not reprove Martha's hospitality, but her strain. There is an element of irreligion about anxiety.

On "seeking first the kingdom" I want to quote again from Horton. "Let the one thought be to have your heavenly Father reigning in your heart and in all hearts, and to realize the righteousness of God, that which is revealed in the kingdom of God, and—so says our Lord,—a wonderful thing will happen: all the forces of nature will contribute to your help and support. Remember, we are not dealing here with a law deduced from the observation of facts, but with a law revealed by him who knows! Only they who have faith to act upon the principle find the facts in accord with it. They who possess the kingdom of heaven also possess the earth: all things, present and to come, are theirs."

O God, give us the treasure in heaven on which we may be able to embark on the eternal part of our journey! Teach us how to obtain the purse that does not wax old! May we learn to be rich toward thee! In Christ's name. Amen.

Monday, 20th. Luke 12. 33; 10. 30-37; Mark 7. 10-13.

This injunction seems to fit in with the word to the rich young ruler, and to suggest that the exhortation was meant to be universal. It was so taken for a brief period by the early church, as we know from the Acts of the Apostles. There have been many who have so interpreted it since. I have already given reasons why I do not think this was the meaning of Jesus. And in saying so I am not trying to evade an issue. It is a simple fact that Jesus did not tell all rich men to sell all.

Headlam says: "The real meaning of our Lord harmonizes with all that was most fundamental in all his teaching: it was the transcendent importance of spiritual things, that is, the fulfilling of the will of God, and this will was righteousness. . . . . The first principle of life must be to fulfil God's will, that is, do right; the rest does not matter, whether it comes or not. Compared with this all earthly things are indifferent. Wealth, pleasure, comfort, luxury, to trouble about these things does not bring happiness, but misery."

The way in which money can warp the conscience and lead a man to become actually wicked is seen in the reference to "Corban." When a man used that word it did not actually mean that he was giving the sum referred to to God, but that if he gave it to anyone he must give it to God. It did mean that the person who might reasonably have expected aid was shut out from it by the word. Now a man could not thus pervert holy language without being a wicked man: and Jesus was very severe in his condemnation against such hypocrisy.

I do not need to delay over the parable of the Good Samaritan. The reference is given here to shew what a true hearted man could and should do with his possessions. The Samaritan saw a human being who was robbed, wounded and dying. He had wealth and resources, and he used all to aid the man in distress. He gave of his substance, time, strength and sympathy. He was a neighbor. Here is a standard for every man who would inherit eternal life. The injunction is, "Go thou and do likewise!"

Dear Lord, in saving us thou didst not hesitate to make thyself poor! Help us to give ourselves without stint! May we face danger, hardship, difficulty, for the sake of being kind! Amen.

Tuesday, 21st. Matthew 13. 22; Luke 12. 15; 16. 19-31; 22. 1-6.

These incidents will suffice to warn us against certain insidious dangers lurking in money.

There is, first of all, the danger of the finest things, precious truths, principles, ideas, which have been sown in our hearts and are taking root, becoming choked by our absorption in money-making. This is a real danger, as many a young man has found. There are multitudes of tragedies among college men. A few years ago they were responsive to high idealism; today they seldom give themselves time to think about matters of the soul. So real is the danger that when Jesus was approached by a man who was quarrelling with his brother over a settlement of a family estate he said to men in general, "Be on your guard! That which is yours by right may get such a grip on you that all the finer things will be destroyed,—love, and the most sacred ties. Moreover, you may become so selfish that you will forget what is your brother's right as well as your own."

The story of the rich man is terrible in its implications. One who can become so aloof that he sees not a dying man at his own doorstep is likely to come to a sad end. Jesus sees heaven shut against him. The man's future is tragic because he was always capable of such fine things, but his love of riches had not only made him indifferent to the poor beggar at his gate, but also to his brothers and the finer side of their nature. Indeed, it may well have been that his own fortune when divided among them served to make them still more impervious to appeals to be kind and God-fearing.

We all know the story of Judas. Nothing would reach him. The Master warned in vain. The price he received for the dark deed seems pitiful enough. How could any man do such a deed for so small a sum! To the covetous man no sum is small. Greed obscures all things save the opportunity of an immediate advantage.

The passages we have been studying will suffice to show that Jesus did not stress some things which we think very important today. What he would have said about our modern life we cannot know. The world of his day was charged with terrible contrasts between riches and poverty, but he did not discuss the problem save in the fashion we have discovered. Yet the spirit underlying his words has wrought out the feeling which is abroad today, and it is possible that men are going to do wonderful things in connection with industrial problems under the spell of his spirit as they feel it dwelling within them.

Our Master, may we learn how to use our powers and our possessions for the glory of God and the blessing of others! Help us to love thee first of all! Amen.

WHAT JESUS THOUGHT ABOUT POVERTY.

Wednesday, 22nd. Luke 4. 18, 19; 7. 18-23.

An interesting problem arises as to the precise meaning of the phrase, "the poor."

Does it imply what we usually assume when we employ the phrase, financial distress, or has it reference to some special spiritual quality?

There is no doubt that there were some among the Jews who out of loyalty to their faith had assumed a condition of poverty and social inferiority, and it may be that in some instances Jesus had these people in mind. I think, however, that in each of the instances referred to in our readings for today Jesus is declaring his special interest in those who were suffering from lack of the ordinary necessities of life. Throughout his ministry he found these people pressing upon him. The apostolic band was organized on a basis of helpfulness. Special funds were provided for the relief of the poor. Many of the parables of Jesus reveal a clear understanding and deep sympathy with those who found life difficult.

His approach to poverty was not along lines of social reform. It was rather a revelation of respect for the inherent dignity of manhood and appraisal of human worth, apart from all other considerations of material possessions. Jesus was continually distinguishing between a man's life and a man's property.

Not until we learn to appraise human value aright shall we lay the foundation of a true Christian social order. We may try to reform existing conditions, but so long as property is the basis on which the social fabric is reared we shall fail to provide the Christian solution of the world's disorder. To speak of Christianizing the social order is nonsense. It cannot be done, because the existing social order makes a man of less value than a sheep. In it property interests are supreme. We must change our minds as to the foundations of life, and when we do, wealth will be safe in the hands of its possessors, for they will use it as their servant, and not surrender to it as their soul.

O God, teach us to hold all that we possess with a loose hand! May we learn how to use our possessions and our powers! Give us hearts free from care and ready to enter into the needs of others! In Christ's name. Amen.

Thursday, 23rd. Matthew 5. 3-10; Luke 6. 20-22.

It will be noticed that Luke speaks of a blessing on the poor, whereas Matthew speaks of the "poor in spirit." Which is a correct interpretation of our Lord's word? It has been well pointed out that poor in spirit does not mean poor-spirited, but rather those who, because of their attitude toward God, refuse to avenge themselves, or to assert their rights. Luke, however, shows an intense sympathy with those whom we speak of as the great dispossessed, and I think our Lord had in mind those who were really poor, whatever the cause.

Headlam says that there had "always remained in Israel men who preferred piety to wealth or honor or power. It was these that our Lord described as blessed, the men who cared for heavenly riches and not for earthly, who were often poor in earthly things and always poor in thinking little of wealth, who were humble, who hungered after righteousness, who were sincere in their heart, merciful in their judgment and disposition, who were prepared to endure any form of persecution for the sake of what they held to be righteousness; and it was these who would ultimately obtain the promises, the blessedness of a life lived in harmony with God, the acquisition of righteousness, which is the greatest of all possessions, mercy in God's judgment, the inheritance of the earth, and the kingdom of heaven."

It is good for a poor man, whatever the cause, to discover that he is not altogether without resource. So Jesus reminds him that he really is owner of a kingdom, and further that that kingdom is treasure hid in a secure place, and where he can always get at it. For in another place Jesus avers the kingdom is within you.

O God, help us to enter into possession of those things which thou hast given us richly to enjoy! Thy kingdom is righteousness, peace and joy, a precious heritage: and for them we praise thee. In Christ's name. Amen.

Friday, 24th. Matthew 8. 19, 20; 10. 29-31; Mark 8. 1-9.

The condition of the poor in the days of Christ was extremely pitiful. There were few, if any, ameliorating agencies. Sanitation and medicine were practically unknown. Nothing was done for the feeble-minded and the insane. The leper was an outcast. It was impossible for one with so deeply a sympathetic nature as Jesus to face suffering of this kind with indifference. He resented the unkindness and thoughtlessness of man. He felt the need for helping people so much that he often did not give himself time to eat.

From the reference in Matthew 8. 19, 20 we may infer that Jesus had voluntarily espoused poverty, though it may be that he was rather thinking of his position as an outcast from organized religious circles than of any actual physical disability. Nevertheless, we do find him weary, exhausted and lonely, and in all these ways he was able to understand the homeless wanderers of his time. His reference to the sparrows shows that he is dealing with men who are finding life a precarious thing, and who are driven by hard necessity to wonder as to the reality of the providence of God.

His description of the condition of Laza-

rus shows man in his extremity, so hungry that he has not strength to fight with dogs for the scraps that might fall from a rich man's table. Emaciated and diseased, he dies without any sign of pity or understanding, a lonely derelict in a heartless world. Heaven is revolted at sight of man's inhumanity to man, yet Jesus never lost faith in the ultimate issue of life. He saw Lazarus in Abraham's bosom. He esteemed men as of more value than many sparrows, and saw them fed and clothed by the heavenly Father.

O Lord, in our necessity we turn to thee! Give us courage and endurance! If our way is dark, may we go forward assured that thou art with us! Teach us to carry the burdens of others, and to endeavor to make life easier and brighter for them! Amen.

Saturday, 25th. Matthew 5. 40-42; 6. 1-4; Luke 14. 12-14.

The first passage brings before us one of the most distressing aspects of poverty. It seems as though Jesus was thinking about the weary and foot-sore Roman soldiers who came along the hot and dusty roads under orders, and finding their burdens heavy determined to relieve themselves at the expense of other poor men. Seeing some laboring man in the fields, a soldier hails him and orders him to leave his work and carry his kit. It is a cruel injustice, and a man might easily resent it and attempt to resist. If he were to do so he would have to fight, and perhaps to be cruelly beaten. Jesus did not excuse the injustice, but he did counsel the poor man to submit to the outrage as being the better way until the authorities could call attention to the iniquity and secure redress. The teaching of the Master has startled the world, and during all these centuries men have been trying to solve the problem involved. I do not wish to enlarge upon it, but rather to call attention to one of the worst evils of poverty, namely, its tendency to drive one poor man to act in a cruel and oppressive way to a fellow sufferer.

Jesus insists on the obligation to give. We may miss the point if we limit the word to giving money or food to the mendicant at our door. In one of his parables Jesus tells of a man who noticed some men who were standing idle all the day. The man did not give them money or food. He gave them work, and in recompensing them he had regard to their need and to the fact that their idleness was not their fault, but due to lack of opportunity. We may give money or food or work; we may also give ourselves, which will mean a great deal more.

Jenks says: "As a rule, Jesus' exhortations to give are for the sake of the giver. He in no case urges it directly for the sake of society, rarely for the sake of the recipient. The giver should be generous, and helpful, and kindly. His aim must be service, and his heart is to be enlarged by sympathy and insight in the search for that gift which will be most truly helpful. A service rendered with the expectation of a return service, a gift sent in repayment for one received, entertainment provided in anticipation of social compensation or advancement, is no real service and of no real help to the giver. The payment of social 'debts' is not a giving in the Biblical sense. In order that the gift may be of genuine benefit to the giver, he must make it with thought of self lost sight of in sympathetic thought of the needs of others."

Our Father, we have nothing which we have not received! Thou hast made us debtor to thee. We were poor, but thou hast made us rich. Accept our thanksgiving, we beseech thee! Make us grateful, and teach us to be helpful to others! In Christ's name. Amen.

Sunday, 26th. John 6. 15; Luke 19. 8; Matthew 25. 41-46.

Feeling as he did about many things that were evil, espousing the cause of the poor as he did, we might have expected that Jesus would use his power to organize people on a basis of criticism and opposition to the existing order. Yet when men were ready to make him king and dare all for his sake, he withdrew himself. He would not accept worldly dominion and power at any time in his career, even if such power might have made it possible for him to carry out his policies of reform. He felt that men needed a new attitude to life itself. Poverty and all other problems will disappear if a new attitude toward life can be engendered. But if not, then all political theories will have the same basis, and ultimately lead to confusion. Is anything more warping to the judgment than membership in a trade society, whatsoever its nature? Conditions ought to be changed, but the change must be radical.

The act of Zaccheus seems to us to have been extravagant. True, Jesus had been gracious, but surely less than what the man proposed would have indicated a sufficient gratitude. If we understand, however, what it was that Jesus had done for the man, the way in which he had done it, we shall recognize that it was because Zaccheus had had his eyes opened to the reality of life that he felt impelled to do the things proposed. His act was undertaken without any sense of extravagance. He received the spirit of Jesus, and with it a sense of brotherhood which made sharing of possessions inevitable.

It was this appraisal of men as of prime importance which led Jesus to identify acts performed toward those who had few or none of this world's goods or privileges as

acts toward himself. Behind every man stands the ideal man. If we have eyes to see the inherent worth of each individual, we shall alter our entire actions. Service, sympathy, friendship, will be the chief crown of life.

Our Master, teach us to see our fellows as thou dost see them! Make our religion real! May we become more like thee in all our relationships with men! Amen.

Monday, 27th. Luke 6. 38; Matthew 10. 8; Acts 20. 35.

The law of kindness is shown to be the law of true prosperity. We may fill some one's sack with grain and imagine that we have done him a temporary kindness, but as a matter of fact we have been making the best sort of investment for ourselves. There never was a more satisfying experience than that which accrues to benevolence. But we must notice that whilst the figures employed are those of husbandry, the context has to do with other things than money. Life consists of more than meat and raiment. There is a spirit in man, and many are hungering for other things than bread.

It is with reference to this kind of giving that Jesus utters the words, "Freely ye have received, freely give." They had become recipients of grace, they had been constituted stewards of grace, they were sent out to bless men with a knowledge of the secret springs of life. They must work the works of God without thought of personal enrichment. True, the laborer is worthy of his hire, and in a world organized as ours is, where men find themselves in need of special agencies of instruction and administration, those who abstain from remunerative toil in order to devote all their time and strength to the work of the ministry are entitled to adequate maintenance. Nevertheless, it is an injury to the work when the idea of recompense is obtruded into the mission of helpfulness.

We are indebted to Paul for knowledge of the extra beatitude, "It is more blessed to give than to receive." There must have been scores of sayings of Jesus known to the apostolic church which are not to be found in our four Gospels. One sometimes wonders whether we shall ever stumble upon some of the sources to which Luke refers in his preface which must underlie our Gospels. Anyhow, we have this wonderful word that the generosity of purpose which Christ evinced carries its own benediction. Carry another's burden, and see the peace and the glow that will come into your own being!

O Lord, train us to work thy works in thy way! Help us to relate ourselves to others so that we may know their need, and how thou canst come to their help! We would learn how to bring the needy in heart to thee. Amen.

Tuesday, 28th. Matthew 16. 26; Luke 12. 15-21; Mark 10. 46-52; John 9. 8, 35-39.

One of the most baffling aspects of the problem of poverty is that which arises from the squandering of money in drink and evil living. Every worker among the submerged knows how common is the sight of the man who knew not the real value of self, and who ultimately lost all sense of personal worth. Part of the secret of the resistless triumph of Christ is his ability to understand such men and to reach them. His secret is an invincible optimism which believes that such an one can come to himself, and in doing so will arise and go back.

Another of our problems of poverty has to do with those who are born with physical disabilities, men with a handicap, such as blind Bartimeus. Even today, when so much is being done for the development of their powers, it is a perplexing problem. In Christ's day beggars abounded, and no one ever dreamt of their being good for something. The most any one thought of doing for them was to carry or guide them to some place where they might solicit alms. The giving of doles to such people does nothing for them save supply a chance meal. Jesus dealt with such men in an original manner. Instead of saying, "What do you want me to GIVE you?" he asked, "What wilt thou that I should DO unto thee?" He gave the man freedom from his infirmity so that he could help himself. And this is one of the missions of true religion, to give men power to help themselves.

The third story is of the same kind, only it goes still further and shows that Jesus found his problem was not ended when he gave the blind man vision. He stood by the man in the strain of life, and helped him to spiritual freedom as well as physical vision. So often we fail to appreciate the fact that a man in a new world may need moral support and friendship.

Our Master, we rejoice in thy ability and willingness to give us aid in all the vicissitudes of life! May we learn how to tell the story of thy goodness! Amen.

Wednesday, 29th. Luke 10. 7; 20. 9-16; John 5. 17; Matthew 25. 26.

Modern life has revealed many ugly sores. There have been men who were not at all prepared to do justly by those whom they employed. The story of sweated industry is one of the most ugly in modern economics. Of course it would be most unfair to say or suggest that employers of labor never give just conditions of labor except under compulsion, for in industry as in other walks of life the majority are ready and glad to do justly and show kindness. Yet the problem is so serious even today that it is necessary to remember the word of Jesus that the laborer is worthy of his hire.

We shall never appraise life aright for ourselves or others until we grasp the idea that work is essential to true and noble living. Labor is divine. The works of God praise him, and each man's industry should be of such a character as to win praise. A lazy man is an offence. A slovenly man is an object of derision. To labor in such wise that our effort produces what can only be described as a poem is to imitate God.

Sometimes labor reveals an ugly temper. It not only shirks responsibility and actually misuses the trust imposed in it by its employer, but it assumes an attitude both unjust and censorious toward him. We shall never solve our problems until masters and men learn to respect each other, and to recognize that they are interdependent.

These illustrations suffice to show some of the complexities of organized industrial life out of which poverty springs. We shall never have an ideal social order until we recognize the importance of character. Men must change their attitude towards God and one another. It matters not what economic theories we espouse, well-being is ultimately dependent on what we regard as the sanctities of life.

Almighty God, we need the restraints of thy Spirit in order that we may live worthily before our fellows! Help us to do those things which are right in thy sight, and to be true and upright in our daily walk and conversation! In Christ's name. Amen.

Thursday, 30th. Mark 12. 38-40.

We are prone to under-estimate the sterner side of life. Jesus came with the gospel of the love of God, but his conception of love was very different from the mawkish sentiment of the present day. Love is ethical. Love demands purity, honor, truth, integrity. Nothing is more terrible than the anger of love.

It is important not to glide over the woes which Jesus uttered against the Pharisees. Those men were remarkable for their loyalty to the traditions and ritual of Israel. They gave lavishly toward the maintenance of their church, they compassed land and sea to make a proselyte. Their mistake lay in a tendency to undervalue men. They despised those who did not conform to their standards. They were censorious.

In this passage Jesus utters a woe against them because they dared to imagine that devotion to ritual and munificence toward the church condoned the way in which they obtained their wealth. They were in the habit of enriching themselves at the expense of widows and orphans, they did not hesitate to profit by the financial distress of others, especially widows and orphans. Indeed, it may be that their crime was darker still. Wood asks, "Did they take rich fees for pious services, or press the rights of creditors against widows harshly? Alike their social ambitions and their impoverishing of widows turn their prayers into pretence." If they were using the need of widows in the hours of their distress when arranging for the burial of their husbands and the settlement of the estate, their wickedness was the more outrageous. The point I wish to make is this. There is poverty which is the result of economical distress, or due to physical disability, and there is also poverty the result of selfish and unscrupulous preying on the weak and defenceless. Against this latter the Scriptures are uniformly opposed. The prophets denounced it as severely as the Master.

We must be careful to put our religion into our business and see to it that we do not enrich ourselves in ways which are unworthy of Christians and true gentlemen.

Almighty God, we thank thee for those great and good men who have used their powers and resources for the good of their fellows, and who in business remember to serve the Lord! We commend to thee all widows and orphans, and pray that thy promises may be fulfilled toward them. In Christ's name. Amen.

Friday, 31st. Luke 21. 1-4; Matthew 19. 29.

It is possible for poor people to fall into as evil habits as rich people. They can refuse to share the treasures of the heart. They can withhold all expression of love and gratitude. They can make their poverty in money the occasion of a disgruntled and irreverent life. On the other hand, it is a fact that one hears more thanksgiving from among poor people than rich people. Moreover, the kindness of the poor is often amazing.

Jesus saw and appreciated the action of this widow who cast her all into the treasury of God. Wagner says, "The gift of the poor has its place in the spiritual world. Jesus says that the widow gave more than riches. Transporting ourselves into the domain of the spirit, his words remain true. The poor, the afflicted, all those who suffer and weep, have in them a helpful and consolatory virtue superior to that of those who are happy. God has willed it thus."

So our concluding passage shows us the poor who are yet the rich of the earth. For the sake of something precious they have suffered the loss of all things that are dear in this world. They are stripped of all possessions. Yet now they find in themselves powers and gifts which were unsuspected. As they surrender these in devotion, they win a kingdom, first within their own souls and then in the new-created society of the Lord's elect.

Our Master, thou didst give up all in order that thou mightest give thyself to us! Teach us to give ourselves! Grant also that we may be enriched with thy fellowship, and in the society of those who love thee first and best of all! Amen.